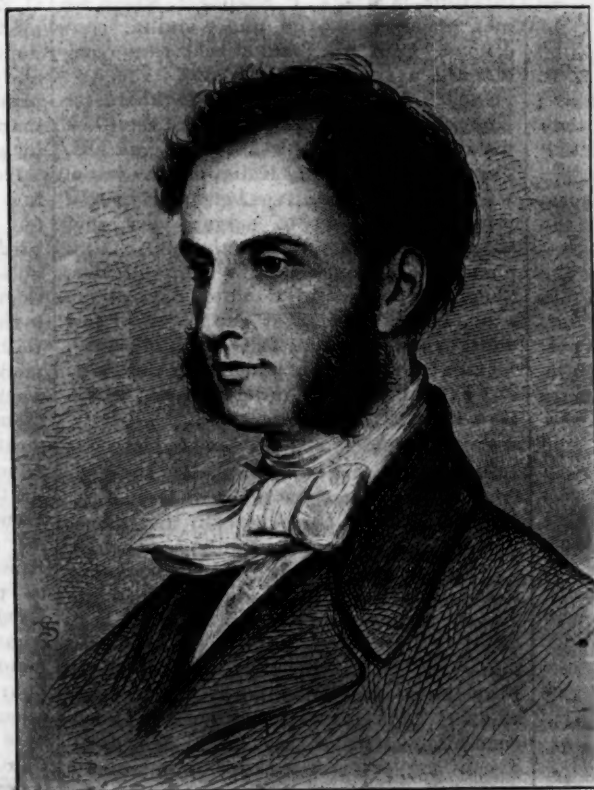


Zion's Herald

WEDNESDAY, AUGUST 16, 1905



FREDERICK W. ROBERTSON OF BRIGHTON

The Field Secretary's Corner

FROM Vinalhaven I went to Stonington, a busy little town at the southern extremity of Deer Isle, famous alike for its great stone quarries and its sturdy sailors, from whom many of the winning crews of the great international yacht races have been chosen.

Formerly known as Green's Landing, our work dates back to the early eighties, when Rev. M. G. Prescott, then pastor at South Deer Isle, began preaching here, and continued fortnightly, until the spring of 1886, when Rev. F. E. Witham succeeded him. Jan. 2, 1887, seven persons were baptized and afterward received into full membership. This may perhaps be considered the beginning of the church.

Services were held in various places until, during the pastorate of Rev. T. J. Wright, a lot of land was purchased and paid for, and the first money contributed by S. W. Goss for a new church, the foundation of which was laid during the pastorate of Rev. David Smith, who also secured many subscriptions for the work, organized a Sunday-school, and strengthened the work on all lines. It was not until the pastorate of Rev. H. B. Haskell, however, that the work was pushed to a completion. After Mr. Haskell's appointment to the charge, the building committee, after several meetings in which the subject was thoroughly discussed, decided to push the enterprise as vigorously as possible. Subscriptions continued to come in slowly, and finally, on the evening of Sept. 3, 1893, a special effort resulted in a sufficient amount being contributed to warrant the completion of the edifice. The dedication occurred on July 17, 1894, Rev. Dr. L. B. Bates preaching the dedicatory sermon; and the pleasant little church which they now occupy has been the home of Methodism ever since.

Rev. B. O. Hanscom is the present pastor, and under his faithful preaching the church is prospering. Green's Landing — or Stonington as it is now called — is the principal preaching place, while South Deer Isle is the outside appointment. Financially, the Stonington Church is perhaps stronger at present than ever before. Expenses are all met regularly. Repairs costing several hundred dollars are now under way, which contemplate the thorough renovation of the church, with steel ceiling and walls. Meetings are well attended, and Mr. Hanscom is proving himself the right man in the right place. There were no HERALDS taken in the church, but a canvass resulted in its introduction to quite a number of families who will henceforth enjoy its weekly visits.

Leaving Stonington, I journey on and spend Sunday in Rockport and Thomaston. Rev. F. C. Smith is pastor at Rockport, and readily co-operated with me, allowing me to preach to his people in the morning, and visiting with me later on. Rockport was formerly a part of Camden charge, with the principal preaching place here. The earliest Methodist preaching seems to have been about 1801, and continued with more or less regularity up to the division of the Conferences in 1848, when East Maine was set off. Rev. John C. Prince was then sent to the Camden charge, and the first Methodist church was built at Rockport, on the site of the present building. It is a splendid location — on the hill overlooking the town and bay — with parsonage on the same lot. The old building was removed and a new church built during the pastorate of Rev. C. E. Knowlton, 1871-'74. Among the honored names of

pastors who have served this church, we find those of Wm. McDonald, S. S. Cummings, Chas. Munger, Lewis Wentworth, C. B. Dunn, G. G. Winslow, and W. L. Brown, most of whom have gone to their reward. Rev. F. C. Smith, the present pastor, is faithful in his ministrations and is rapidly winning the affections of his people.

It was my privilege, while in Rockport, to renew acquaintance with several friends whom I had met on the other side of the world. The first Sunday I was in Singapore, a stranger in a strange land, as I rose in the pulpit I saw before me two faces that I instinctively knew to be American. I went to them immediately after service and learned that they were from Rockport, Me., Capt. Stanley Amesbury and his wife. It seemed as if we were acquainted at once, and dear old Maine, and the Penobscot, seemed to come ten thousand miles nearer. The acquaintance was maintained, for during our stay they came to Singapore, on the bark "Adolph Oberg," several times. We enjoyed many pleasant visits with them, and they always attended our church when in port. It was with sorrow that I heard of his death in Hong Kong a few months ago. Mr. and Mrs. Amesbury were interested in our mission work, and supported a girl in the orphanage at Singapore. It was a pleasure to meet Mrs. Amesbury at the home of her parents, Rev. and Mrs. T. E. Brastow, of Rockport.

Another, whose acquaintance I renew at this time, is Mrs. F. P. Shepherd, whom we met, with her husband, under similar conditions. Capt. Shepherd at that time commanded a vessel in the China trade, and visited Singapore. Leaving Singapore for Hong Kong, on the occasion of their last visit, their vessel suffered shipwreck. They escaped to Hong Kong, but the vessel was looted by the natives before they could return with tugs to salvage her, and stripped of everything valuable. Capt. Shepherd died some months ago, and Mrs. Shepherd resides in Camden part of the time, and is an earnest supporter of our church and a strong believer in missions. I had the pleasure of addressing the Tuesday evening meeting in that church, where Rev. E. H. Boynton is pastor.

From Rockport to Thomaston by electricity brings me to the home of Rev. A. E. Morris, pastor of our church in that place, where I preach on Sunday evening. Thomaston is one of the old conservative towns, with beautiful shaded streets, over-arched with magnificent elms, and bordered with comfortable houses, where many of the old-time sea captains live. Fine lawns and well-kept homes are seen on every hand, telling of ample means and general prosperity. No more delightful haven can be imagined for these sturdy sons of the sea, after a life of stirring adventure and years of battling with stormy seas, than Thomaston affords.

Thomaston is a historic place. They have but recently celebrated the three-hundredth anniversary of the landing of Capt. George Waymouth, who in 1605 landed first on Allen's Island at the mouth of the George's River, and afterwards here, and took possession in the name of King George, planting a cross in token of his discovery. This anticipates the coming of Champlain, the great French explorer, by several months, and was perhaps a forerunner of the long and weary struggle which raged along these northern borders during the stirring scenes of the French and Indian War. Thomaston was also the

home of Gen. Knox, the first Secretary of War of the United States, who lived here in a magnificent colonial mansion on the banks of the river. The old mansion remained standing till 1871, when it was torn down, to the deep regret of all lovers of the historic. One of the old houses connected with the estate remains, however, and is marked by a tablet. It is now used as a depot by the railroad company. In the beautiful mall in the centre of the village is a large boulder with a bronze tablet, which was unveiled at the recent celebration. It reads as follows:

"To Commemorate the Voyage of Captain George Waymouth to the Coast of Maine in 1605, His Discovery and Exploration of the St. George's River, and Planting a Cross on the Northerly Shore of this Harbor Where the River Traveled Westward, the Earliest Known Claim of Right of Possession by Englishmen on New England Soil, This Tablet is Erected by the Town of Thomaston, 1905."

Thomaston is one of the older charges of the East Maine Conference. Indeed, Methodism found root here long before the Conference was set off. The earliest preaching of which we have any record was in 1801, when a society was formed by Aaron Humphrey and Reuben Herbert. For many years it was a part of a circuit, with occasional preaching, but in 1828 a hall was rented and services were held more regularly. From 1829 to 1837 the work was under the charge of the preachers at East Thomaston. In 1853 Thomaston became a distinct charge, and a church building was erected about 1858. This served till 1895, when the church was rebuilt and enlarged at an expense of about \$6,000 during the pastorate of Rev. C. E. Bean. Among the long list of honored pastors we find the names of Helmershausen, Jewell, Plumer, Prince, Wardwell and Stone. Rev. A. E. Morris, the present pastor, is doing faithful work, and has many friends without as well as within his own parish.

Here again I had the pleasure of renewing acquaintance with old friends. Some ten years ago, after a severe illness, I was privileged to visit Hong Kong. I was enabled to do so through the kindness of Capt. Curtis, a Searsport captain, who commanded a magnificent ship, "Belle of Bath," and whose acquaintance we had made in Singapore. My fifteen days' trip up through the China Sea I shall always remember with pleasure. We had delightful weather, the ship was comfortable in all its appointments, and after the terrible heat of the tropics, to which I had not then become accustomed, the sea breezes were invigorating and refreshing. On reaching Hong Kong, we found several American vessels in port, among which was the "Isaac Reed," with Capt. Waldo, of Thomaston, in command. Mrs. Waldo was with her husband, and we enjoyed many a pleasant hour aboard and in company with them about the city. Ten years have elapsed, and here we meet on the other side of the world. Capt. Waldo and his wife were in my congregation, and on their invitation I took dinner with them the next day, meeting for the first time a bright little baby girl who has come to gladden their home.

Thomaston is also the home of Rev. T. F. Jones, D. D., presiding elder of Rockland District, and of Rev. C. A. Plumer, chaplain of the State Prison, both of whom it was my privilege to meet.

F. H. MORGAN.

86 Bromfield St., Boston.

ERRATUM. — As readers of the HERALD must have immediately discovered, in reading Mr. Morgan's letter last week, an error occurs in the statement of the cost of the new church at Vinalhaven, Me. The types perversely give the absurd sum of \$1,000. It should be ten thousand more — \$11,000. "Honor to whom honor." — Editor ZION'S HERALD.

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Importance of Forestry Work

NOW that multitudes of Americans are in the country districts enjoying the shade of the trees, it is an opportune time for the presentation in the press of the cause of scientific forestry. The recent publication in book form of the proceedings of the American Forestry Congress — which aims to establish a broader understanding of the forest in its relation to the great industries depending upon it, to advance the conservative use of forest resources for both the present and future need of those industries, and to stimulate and unite all efforts to perpetuate the forest as a permanent resource of the nation — will have a marked effect in increasing public interest in this important question. As it is, large sections of the Catskills have been denuded of trees and rendered barren and arid, and now an audacious attempt is being made to despoil the splendid Presidential Range in the White Mountains. If Mt. Washington is not spared from the threatened vandalism, no stately or storied peak in all America can hope long to escape the stroke of the axe of the insatiable wood-cutter, who, in a sense not contemplated in Scripture and by another implement than his personal faith, would remove mountains. The stimulation of popular interest in the preservation of the noble woodlands of the country from destruction by woodcutters or by forest fires is the combined task of the Federal Government, of the several States, and of public-spirited individuals or societies. Even hard-headed business men — as bankers, railroad magnates, and the heads of great factories — are beginning to manifest contrition for past wastefulness and neglect of the trees, and to take counsel together concerning the future lumber supply of the country. But these business men rightfully demand that, whatever regulations are imposed by the authorities in control of their lumbering operations, they shall be made impartially by the general Government, as otherwise an artificial inequality would be brought about between different States. The work of the Bureau of Forestry has

brought the dream of the theorist and the practice of the lumberman into more harmonious relations with each other, and has promoted a broader and deeper understanding of all the elements that enter into the problem. A great deal yet remains to be done if the forests of America (whose virgin wealth in its various forms is rapidly being exhausted) are to be preserved from wanton and wasteful destruction. The agitation in behalf of the forestry idea must go on, if the dream of this generation is to become the reality of the next, and new growths are to be made to supply the place of the old trees as they gradually fail and fall.

New Type of Electric Truck

TESTS recently made in New York under severe hill-climbing conditions speak well for the qualities of a new type of electric truck which is fitted with a single electric motor within each wheel, and is capable of a speed of about six miles an hour. So great is the traction and control secured by a four-wheel drive that the machine can drop off a curb slowly and close a watch-case lid without breaking it. The truck can be backed against a 12-inch curb and then made to climb it from rest. The frame that carries the field magnets terminates at one end in a hollow spindle which is provided with a roller bearing for each wheel, and through which pass the wires for conveying current to the motor. The armature carries a level pinion on each end of its shaft. These pinions meet respectively with two gear rings that face each other and are attached to the hub of the wheel. The thrust of one pinion against the opposing ring is counterbalanced by that of the other pinion against the ring that faces it, so that a couple is formed, with the result that there is little or no thrust upon the wheel motor bearings and practically the full power developed by the motor is had at the rim of the wheel, instead of but a fractional part of that power, as is the case with the usual spur gear, double reduction transmissions usually employed. The controller used on the truck is of the ordinary trolley-car type. Fire speeds in either direction are obtainable.

Crusades Against Gambling

A TIDE of opposition to gambling, and especially to race-track gambling, appears to be sweeping over the country. Governor Folk has initiated a vigorous crusade against bookmakers in Missouri. The Governor of Indiana has been forcing local officials to do their duty in enforcing the anti-gambling laws. In Memphis and in other parts of Tennessee public opinion is coming to the position that bookmaking is a more vicious form

of "skin" gambling than were many of the old games of chance that have always been under the ban. Mayor Jones of Minneapolis has been making an honest effort to clean up that city. Perhaps the most remarkable exhibition, all things considered, of the anti-gambling movement, is seen in Chicago. Chief Collins, the new head of the Chicago police department, has announced that the gamblers must go — and proclaimed it with an emphasis which leaves no room for compromise, or for the condoning of the evasions and artifices for which the Chicago gamblers have always been noted. If Chief Collins is to be taken at his word, Chicago is about to undergo some novel experiences.

Growth of the Trolley Traffic

THE precursor of the vast trolley systems of the present day was the "John Mason," a lumbering omnibus car which in the third decade of the last century was drawn by horses over strap rails laid on stone ties through Fourth Avenue in New York city. Between 1850 and 1855 half a dozen street railroads were constructed, thirty in the next five years, and over eighty between 1860 and 1870. In 1890 there were 769 such railways in operation in the United States, and in 1902 the number was found to have risen to 987. The increase in street railways is really much greater than would appear from these figures, since many companies formerly separate have been merged into systems. From 1890 to 1902 the length of miles increased from 5,738 to 16,651, of which 16,230 were electric, while the number of passengers carried grew from 2,023,010,202 to 4,774,211,904. Practically nine-tenths of the entire growth in the period mentioned has been in territory east of the Mississippi River. Among the States which have the largest amount of electric railway mileage outside of municipal limits are Connecticut, with about 340 miles; Indiana, with 278 miles; and Maine, with 200 miles. Massachusetts probably has two-thirds of the total of 2,525 miles extra-urban, and, in proportion to area, possesses much more electric mileage than any other State. The Central States — Ohio, Michigan, Indiana and Illinois — are provided with the most extensive and efficient high-speed inter-urban railways in the country, and illustrate most clearly the future possibilities of that method of transportation. In fifteen years a marked development in equipment has taken place, the evolution from the clumsy "John Mason" coach to the luxurious private trolley-car and the latest trolley sleeping-car — which is if anything more commodious and comfortable than the "Pullman" of the steam-railroads — being such as to move

all lovers of mechanical perfection to astonishment and admiration.

President Roosevelt at Wilkesbarre

THE meeting of the Catholic Total Abstinence Union, held at Wilkesbarre, Pa., last week, was rendered notable by the presence of President Roosevelt. For the first time in the history of the present labor movement a President of the United States addressed a large body of organized workers when Theodore Roosevelt faced 30,000 anthracite miners on the historic River Common of Wilkesbarre. John Mitchell presided over the meeting and introduced Mr. Roosevelt. So eager were the assembled miners to hear the President, and so great was the confusion caused by the intermingling of miners and Total Abstinence delegates, that Mayor Weaver, John Mitchell and Cardinal Gibbons could scarcely make themselves heard. President Roosevelt, however, commanded silence, and succeeded in driving home into the minds of the multitude the thought that "the chief factor in securing the welfare alike of wage-worker and of farmer, as of everybody else, must be the man himself." While favoring organization, the President declared that the individual is master of his own destiny. He commended the excellent work of the Catholic Total Abstinence Society, and pronounced it to be of incalculable consequence to the individual man that he should be sober and temperate. "Everything possible should be done," he affirmed, "to encourage the growth of that spirit of self-respect, self-restraint, self-reliance, which, if it only grows enough, is certain to make all those in whom it shows itself move steadily upward toward the highest standard of American citizenship." This testimony from the Chief Magistrate of the country in behalf of the value of temperance is sure to encourage and stimulate all temperance workers, both Protestants and Catholics.

Chautauqua Welcomes the President

LAST Friday was the most notable day in the history of Chautauqua for a quarter of a century — that colony of culture having for its guest of honor President Roosevelt. The number of persons, approximating ten thousand, gathered to greet the President was probably the largest in the history of the Assembly. In the course of a vigorous speech "on one feature of our national foreign policy and one feature of our national domestic policy," the President declared that "no just and orderly government on this continent has anything to fear from us," since under no circumstances will the United States use the Monroe Doctrine as "a cloak for territorial aggression," and that the United States means to recognize its obligations to foreign peoples no less than to insist upon its own rights. With reference to domestic matters the President affirmed that the effort "to prevent all restraint of competition, whether harmful or beneficial, has been ill-judged;" that, in the interest of justice, it is "as necessary to exercise the police-power as to show charity and helpful generosity;" and that in a republic like this the only way by which it is possi-

ble permanently to benefit the condition of the less able and the less fortunate is "so to shape our policy that all industrious and efficient people who act decently may be benefited" — which means "that the benefit will come even more to the more able and the more fortunate." President Roosevelt admits that combination as an economic principle has come to stay, but reaffirms his purpose to strike at evident evils and to expose actual wrongdoers. His ideal is "a square deal for everybody." In the interest of the application of this principle as he conceives it should be applied, President Roosevelt advocates a receivership in San Domingo, and, at home, the passing of legislation ending railroad-rate abuses and freeing trade from the restraints put upon it by lawless trusts and combinations. In these general policies, which he is soon to urge upon Congress, the President will be likely to find himself sustained by the great body of the people.

Ziegler Arctic Party Rescued

AFTER a two years' search the Arctic steamship, "Terra Nova," has succeeded in rescuing Anthony Fiala and the members of the Fiala-Ziegler polar expedition, with the exception of a Norwegian sailor, who died from natural causes. The ship "America," which took out the expedition, was crushed in the ice early in the winter of 1903-1904, at Neplitz Bay, and became a total loss. Supplies of stores left at Franz Josef Land by various relief parties saved the thirty-seven members of the expedition from serious privations, and all are reported to be in good health in spite of the trying experiences undergone during their long imprisonment in the Arctic — the expedition having been severed from all communication with the outside world since July, 1903. The rescue of the imprisoned explorers was due to the splendid efforts of William S. Champ, secretary of the late William Ziegler, commanding the relief expedition, and to the untiring zeal of Captain Kjeldsen and his Norwegian officers, who for six weeks persistently forced their vessel through solid floes of ice. Three resolute attempts on the part of Anthony Fiala and his company to reach a high latitude failed. W. J. Peters, the president of the National Geographic Society, who went as second in command of the expedition, and who was well equipped for magnetic, meteorological, and other observations, and for the charting of land and ocean boundaries, reports that a considerable amount of scientific work was accomplished.

Norway Votes for Freedom

IT was a foregone conclusion that, as a result of the holding, on Aug. 13 — which was observed as a fête day — of a national referendum in Norway on the question of dissolving the union with Sweden, the Norwegian people with practical unanimity should decide in favor of dissolution. Steamers running along the coasts and through the fjords carried voters free, and were crowded. Only about one person in 3,000 voted against dissolution. The Association of Norwegian Women's Unions, in an address to the Government and the Storting, called attention to the fact that women are still

deprived of civil rights and are therefore unable to vote, but declared that otherwise the women would have demonstrated that the whole Norwegian people are unanimous on the subject of the independence of Norway. There is no doubt now about the sentiment of the Norwegians, who selected the referendum as the procedure they preferred of the two alternative methods suggested by the Swedish Riksdag for giving the Norwegian people an opportunity of manifesting their will clearly and categorically — the other plan proposed being the cumbrous process of dissolving the present Storting and holding a general election. Sweden calls upon Norway to do away with her present fortifications; but unwelcome as this condition is, the Norwegians may think best to accept it in order to retain the friendship of Sweden, more especially as dismantling need not mean dissolution, and the historical features of the forts of Frederiksten and Kongsvinger may very well be preserved. King Oscar has again relinquished the throne of Sweden, on the ground of ill-health, in favor of the Crown Prince.

British Parliament Prorogued

THE British Parliament was prorogued last Friday, after a chequered session which will be long remembered for the unprecedented number of votes of censure and motions for adjournment moved with a view to embarrass the Government. The Balfour Ministry certainly manifested the grace of continuance in office, with a pertinacity which will be regarded as a cynic contempt for public opinion or as a courageous devotion to convictions of duty, according to the point of view of the critic. The session produced two measures of sociological interest — the Aliens Act and the Unemployed Workmen's Act, the latter creating facilities for providing work and wages to all able-bodied applicants. The deplorable conflict between the Scottish churches was also settled. The session was otherwise largely of a routine character. The most interesting clauses of King Edward's speech were those referring to the Portsmouth peace negotiations, regarding which the King expressed the earnest hope that they may lead to a lasting and mutually honorable peace and to the Swedish-Norwegian situation concerning which the conviction was affirmed that by the exercise of wise moderation on each side a settlement will be arrived at which will be acceptable to both countries. The speech also expressed the cordial hope that the outcome of the conference summoned by the King of Italy for the establishment of an international institute dealing with agricultural information will be of service to agriculturists, both at home and abroad. Parliament was nominally adjourned to Oct. 30, when it will be again adjourned.

Admiral Benham Dead

AT Lake Mahopac, N. Y., last week, Rear Admiral Andrew E. K. Benham, U. S. A. (retired), passed away. He was born in New York city in 1832, and was appointed a midshipman in the Navy in 1847. When the Civil War broke out he was ordered to the "Blenville" of the South Atlantic squadron, and took

part in the capture of Port Royal, S. C., in 1861. Later he had charge of the gunboat "Penobscot" in the Western Gulf blockading squadron. In 1893 he took command of the North Atlantic station, and was almost immediately ordered to Rio Janeiro for the protection of American interests. The revolutionists under Vice-Admiral De Gama, defying the authority of President Piexotto of Brazil, had established a blockade of Rio against foreign merchantmen, which was being observed by European Powers. Admiral Benham won wide recognition and praise on that occasion by his refusal to recognize the blockade and his action in ordering the "Detroit" to fire on one of the Brazilian warships that had tried to prevent the entry of two American merchantmen. Although the Admiral had taken matters into his own hands, his course was approved at Washington. Admiral Benham was retired in 1894. He served in the Schley court of inquiry in 1903.

Russian National Assembly

IT has been decided at last by the Czar and his Council of Ministers that Russia is to have a National Assembly, which will not indeed be an effective parliament, much less a "zemsky sobor" of the old kind. The "sobor" was an institution which flourished from the time of Ivan the Terrible to that of Michael Romanoff. It was always called *ad hoc*—for a specific purpose—as this assembly will not be, and was invested with a certain authority which this assembly may not possess. The announcement of the meeting of the National Assembly, given out on the eve of the Peace Conference, may be significant, both of the Czar's desire that Russia should present a united front to the world when its representatives are gathered around a diplomatic table spread in the presence of its enemies, and of the gathering force of public opinion in Russia, which even the blindest and most obstinate of grand dukes dare not wholly neglect or longer oppose.

The Peace Conference

IT is safe to say, from contact with the conditions at the Peace Conference between the Japanese and Russian envoys, that the outlook for a treaty is hopeful. As far as has yet transpired, it has never been other than hopeful since it opened. It must be remembered that not a solitary fact regarding the Japanese terms or the Russian acceptance of them is known definitely by the public. Certain terms are apparently inevitable from the Japanese point of view. Some of these terms are inevitably highly objectionable from the Russian point of view. Therefore the Russians will object and say, "Non possumus"—that seems to be the proper language, according to current quotations. But to anything less the Japanese rejoinder will be, "Non possumus." In the meantime, regardless of the delicate and perilous situation created for them, the envoys keep at their task, and in the very nature of the case the outlook is hopeful until official announcement makes it hopeless. Russia and Japan have not sent representatives half

around the world to break off negotiations for any light reason.

Much popular interest attaches on the spot to the envoys on each side, and, naturally, the chief on each side is most in demand. Baron Komura is the type of the Japanese company in quiet and unassuming demeanor. M. Witte is foremost on his side in good-natured courtesy to all. He makes friends, but for himself rather than for his cause. The Japanese are all of them quiet, but earnest. They are not exultant, but cheerful. They do not bear themselves as arrogant victors, but as men who will be fair. They say that they have no enmity against the Russian people, and their bearing corroborates their words. Peace is promoted by the strong factors in the case, therefore, and it does not appear that Japan is making unreasonable demands.

FACTS WORTH NOTING

—Hon. Frank Plumley, of Northfield, Vt., as referee in the Franco-Venezuelan claims, gives his decision in eight cases, allowing France \$850,000 of the \$8,000,000 claimed. Papers speak in highest praise of the services rendered by Mr. Plumley.

—The new Missouri River bridge of the Illinois Central railroad at Omaha, which is now in use, is the longest draw-bridge in the world, and cost \$2,000,000.

—The power generated in a modern steamship in a single voyage across the Atlantic is said to be enough to raise from the Nile and set in place every stone of one of the great Pyramids.

—The literary executors of the late Cardinal Newman have entrusted to Mr. Wilfrid Ward the task of writing the Cardinal's biography, which is likely to prove of interest to Protestants as well as to Roman Catholics.

—Seward, Alaska, has been connected with the outer world by telegraphic communication. With the connection of the Seward and Valdez cable the United States Government now has about 2,300 miles of cable in Alaskan waters.

—Owing to the epidemic of rabies which has broken out in Penang, Leong Fee, the Chinese consul at that point, has made an offer to the Government to build and equip a Pasteur Institute for the Straits Settlements and the neighboring regions.

—During the year ended June 30, 1905, gold to the value of \$39,000,000 was coined in the London mint—a decrease of \$37,560,000, or nearly one-half, as compared with the previous year. The silver coined amounted to \$1,797,840.

—Rev. Carl A. Voss, in part because of his perfect mastery of two languages, has been called to the pulpit of Immanuel Church, Pittsburg, which is described as "the richest German Evangelical Church in the country." On Sunday mornings Mr. Voss will preach in German, and on Sunday evenings in English.

—Bishop Rowe of Alaska is spending the summer at Sitka, superintending the building of an episcopal residence. Owing to the excessive cost of labor, the Bishop is obliged to be not only his own master-builder, but also, to a considerable extent, his own carpenter.

—Among those who recently received the degree of LL. D. at Trinity College, Dublin, was Mrs. Margaret Byers, the well-known head of Victoria College, Belfast, Ireland. Mrs. Byers is the first woman in Ulster to receive such an academic distinction.

Her jubilee of fifty years of an active professional life was celebrated in Belfast last month. In addition to her pioneer work in the cause of the higher education of women, Mrs. Byers has founded the Victoria Homes for the reclaiming and training of neglected and destitute girls.

—Whether the population of New York be a little above or a little below the four-million mark, New York is still the second city in the world in population, and it is the first in wealth. Greater London had 6,581,000 people in 1901, at the time of the latest census, and probably has 7,000,000 now. But if New York could annex towns as rapidly as does London, it would show a population of over five millions.

—Rear Admiral Charles E. Clark, U. S. N., who has been retired for age, is, like Admiral Dewey, a Vermonter, and has had an honorable career of forty-five years in the Navy. His most famous exploit was the bringing of the "Oregon" around Cape Horn from the Pacific, in time to take part in the battle of Santiago. Even a higher claim to distinction, perhaps, is afforded by the fact that he has never, in all his long naval career, been in conflict with any of his brother officers.

—Statistics compiled for the Board of Education of New York city show that boys are more regular attendants at school than girls. The average monthly register of boys in Greater New York last year was 272,447, and the number of girls was 271,846. But the average daily attendance of boys was 235,704, while that of the girls was nearly 5,000 less.

—The battleship "Kansas"—the largest war vessel ever built in the East—was launched on Saturday at the yard of the New York Shipbuilding Company in Camden, N. J. The launching was witnessed by Governor Hoch, of Kansas, whose daughter, Miss Anna Hoch, acted as sponsor for the ship. Governor Hoch was accompanied by a party of thirty Kansans. In the launching an automatic hydraulic trigger device was successfully employed, in place of the sole-piece method. The "Kansas" is a sister ship of the "Vermont," now being built at the yards of the Fore River Ship and Engine Building Company, Quincy, Mass.

—More than thirty thousand people attended the tent meetings in New York city in a single week lately, not more than half of whom are to be considered regular church attendants. At a great rally in Abingdon Square one evening thousands gathered in the open air, and the scene is described as resembling Pentecost. Several ministers stood on chairs preaching to the crowds, while all joined in the songs led by Mr. F. H. Jacobs. Fred Schivera, known as the "workingman's evangelist," has been one of the successful preachers.

—Sir Edmund Monson, who has arrived in New York city on a visit to America, and who retired last year from the post of Ambassador to France, declining a peerage offered him by King Edward, was the right-hand man of Lord Lyons at Washington during the greater part of the Civil War. He became a great favorite with President Lincoln, and still recalls a number of the latter's characteristic stories. Sir Edmund enjoys the distinction of having had two Emperors—Alexander II. of Russia and Emperor Francis Joseph—simultaneously request of the British Government his appointment to their respective capitals. He was sent to the Austrian court. While Ambassador at Paris he averted war between England and France over the Fashoda incident—a case almost parallel to the successful adjudication of the Trent controversy.

METHOD OF FULL TIDE

TWO ships, it is said, were once aground at London Bridge. The owner of one craft sent for one hundred horses to drag it loose. As a result he pulled it to pieces. The owner of the other vessel waited for the tide to rise, and then by use of sails and rudder worked the craft free on the swelling waters.

This incident illustrates the contrast frequently observable between the methods of different workers or reformers. Some, unwilling to wait upon the supply of heavenly grace, of spiritual fervor, or of purified public opinion, pull the objects of their solicitude to pieces by their frantic efforts to make premature progress. Others, not less zealous but wiser, await the providential tides of grace and the winds of heavenly inspiration which will enable them to accomplish safely (and really, as events prove, more speedily) the release of social energies bound upon the mud-flats, and the furtherance of good causes in which the public now takes but a languid interest.

The same comment applies to evangelistic efforts. In that most difficult and yet most important sphere of work the mere mechanics of organization will fail to accomplish results. Music, rhetoric and exhortation may not avail to move the hardened hearts of the sinful. But the full tide of divine blessing rolling in upon a community solves at once all problems due to a stranding on the sands of materialism. Given the high water of spiritual power, and all good causes will be floated immediately.

"WELFARE WORK"

IT is said that the United States Government is to develop at Panama the "welfare work" which has been so successfully carried on at Dayton, Ohio, by the Cash Register Company. A manager has been appointed who understands this sensible business of making employees reasonably contented with the conditions under which they labor. There is an immense amount of "welfare work" of all kinds that needs to be done in America, both by managers of great enterprises and by private individuals. Conditions are not ideal in any quarter, and it is the privilege as well as duty of every noble-hearted man to labor, to the extreme limit of his influence, to render those conditions better than they now are.

The phrase, "welfare work," which the modern sociology has originated, and to some extent put in practice, deserves incorporation into the vocabulary of common life. The end of existence is not simply being, but well being. Unfortunately there are great masses of people whose daily struggle is just to exist, just to keep alive. The wonder with such people is not that they fare well, but that they fare at all. The *well* faring of such unfortunates should be the concern of a Christian society. The world does not owe every man a living, but the Church of Christ owes it to every man to give him hope and encouragement to make his own living, and to make a living which is worthy of the name, since it provides for

the nourishment and development of the higher nature of men.

EQUALIZERS OF LIFE

THE object of life is not altogether to achieve what is called success. If all were successful, what would become of that proportion which is necessary to God's scheme of existence, those wholesome contrasts in the life of humanity upon which reciprocity of feeling is based? What would become of that spirit of pity and helpfulness that lifts man out of his brutality and selfishness, makes him benevolent and kindly, and brings him nearer to the heart of Christ? No; God has so organized life that it must have its up and down; and if some of us are in the under stratum of life, in spite of our best endeavors to rise out of it, that is no cause for upbraiding and self-reproof, it is no cause for anticipat-

ing God's reproof, but something, rather, that is in accord with God's plan of existence, that falls in with His providence, and is as necessary as valley to hill-top, as shadow to sunlight, as death to life.

Therefore, let us not despair if we have not utilized life by conquering it. It is not all of life to wear its crowns. Some of God's children are appointed to minister, and some to be ministered unto; and he that ministers needs him unto whom he may minister as the positive pole needs the negative pole, as all things rich in equipment and energy need the things that are most deficient and most receptive. To stimulate right giving by right receiving is no contemptible function; and to be one of the equalizers of life in God's great scheme of existence is to supply something without which life would be as ill-proportioned and, no doubt, as desolate as a vast plateau.

Great Modern Preachers -- I

Robertson of Brighton

HOWEVER select may be made the list of eminent preachers who have glorified God in the pulpit during the past century, Frederick W. Robertson must be placed in it. Although he died at the early age of thirty-seven, having been ordained but thirteen years, and having held the incumbency of Trinity Chapel, Brighton, where his main work was done, only six years, very few ministers of seventy or eighty have accomplished as much. And although he departed from earth more than fifty years ago — Aug. 15, 1853 — his memory is still green. His sermons — not finished productions, but in nearly all cases published from notes taken down by admiring hearers, without the correction or even sanction of the preacher — have had a most extraordinary influence, as is evidenced not only by their phenomenal sale, but also by the degree to which they have entered into the thinking of other preachers, those of the best culture and most earnest piety. His personality, as presented to us by his two biographers, Stopford Brooke and Frederick Arnold, is a very winning one, his engaging qualities call out affection and admiration, while his sorrows and sufferings profoundly move us.

The chief secret of his power as a preacher has very close connection with his sufferings. It was largely wrapped up in his immense vitality and his terrible earnestness. He threw all the fire of his soul into the hour that was passing, unfettered by the written page, by any thought of publication, by any concern for critics or reviewers. He was himself on fire in both brain and heart, and, while the fire consumed him, the thrilling energy of his utterances could not fail to stir his hearers to the depths of their being. He did not use much action, his gestures were subdued, but he spoke with a restrained passion which forced people to listen. His voice seldom rose — it was musical, low, clear, penetrating — but there was a tremor in it which told of intense feeling, strongly repressed, held firmly in leash, that thrilled the listeners.

He was not only fervent but fierce, quivering and throbbing like an engine that is being pushed to its utmost. He delivered his discourse under great excitement, carried away by his subject, but yet sufficiently master of it and of himself to prevent any unseemly demonstration. His face glowed, and his audience glowed. He had a poetic temperament, one of singular irritability of brain and nerve. His senses, passions, powers, were so delicately wrought that they vibrated to the slightest touch. This made him extremely sympathetic, giving him large control of men as he entered so fully into their feelings, identifying himself with them for a time. It made him also morbidly sensitive, by which he was subjected to severe pain. "Sympathized with by none," he says in a letter, "because I sympathize too much with all." He felt very lonely. The misunderstanding and censure which he incurred from being much in advance of his time stung him acutely, though it never moved him from faithfulness to his convictions. He had a feverish yearning for sympathy. His heart grieved and craved it, but received little. He wore himself out with overwork, laboring under the high pressure of his ardent nature, and, latterly, under the feeling that he had but a few days left to unburden his soul of the message which mightily pressed upon him. He consumed himself. The weakness of his body made him more excitable, and every excitement made him weak. His nerves became so tortured during the last years that he was good for nothing whatever on Monday, and for but little on the two following days; the sound of a piano in a neighboring house drove him almost wild.

Another reason for both his sufferings and his power in the pulpit was the mental and spiritual agony he endured from the overturning of his early faiths and opinions. This brought on an inward crisis which shook his life to its centre, and smote his spirit for a season down into darkness. But his having wrestled so

vehemently with doubts gave him a comprehension of, and fellow feeling with, the vast number of people more or less similarly situated in a transition age, and gave him a message to them which they greatly appreciated. His preaching was not only characterized by high wrought feeling, which exhausted him and shattered his nervous system, but also by a grasp of thought and an originality of statement, by a fullness of ideas and a lucidity of arrangement, that delighted and profited all who used their brains. He clothed old truths in fresh garments. He had not only imaginative but dialectic power. He was equally strong in emotion and in logic — a rare combination. He made the abstruse clear, elevated the common into greatness, found the basal principle which illuminated and glorified ordinary facts. He had a wonderful insight into subjects, a marked faculty for seeing into them and through them. We can call it nothing less than genius. It was not merely a gift of hard work or ceaseless industry (although he had that, and some would count genius nothing more), it was something more, something finer, which no amount of mental application could of itself furnish. He grappled fearlessly with the living personal doubts which were troubling so many minds, and helped the troubled ones over their difficulties. Not only so, but he seemed equally able to deal with the practical matters which obstructed those endeavoring to lead a Christian life. He cleared up things both in the realm of thought and of activity. His sermons abound with exact definitions, apothegms, precise, pungent summaries of truth, which compel the reader to copy out the compact sentences or mark the margins of the volumes. His mind worked with crystalline transparency and perspicuity. His power of illustration was remarkable. His images possessed great variety and beauty. Some of the finest passages in the prose poetry of modern eloquence may be selected from his sermons. There is nothing in them redundant or merely rhetorical; all is direct, legitimate, significant.

He belonged to the prophetic order. His love of truth was a passion. For conventionalism and stereotyped forms of doctrine he cared not a whit, but he had an overwhelming desire to know God, and to declare to the world all that God led him to know. High manliness, truthfulness, courage, combined with rare humility and tenderness, characterized him all his life through, and were the qualities which gave him his large following, while at the same time making him many foes. That is, his fearless championing of whatever cause he deemed to be in need of assistance, without reference to possible unpopularity in state or church, aroused bitter antagonisms as well as warm friendships. He could not be a partisan. He could not consult for his own safety, he could not trim his sails to the breezes of prevailing public opinion, he could not spare or save himself. He was pre-eminently and intrinsically a soldier (the profession which he chose in his youth), and needed an antagonist to bring out his full vigor. He was best fitted for the feudal ages, was ever chivalrous, militant, martial, pledged to redress wrongs, quell falsehoods, over-

throw errors. His wrath, on occasions, could be terrible. His words could burn and scorch and wither a cowardly, dastardly offender in a manner that made the lash mild. He accounted that there were three things in the world which deserved no quarter — Hypocrisy, Pharisaism, and Tyranny. While he strongly denounced moral evil, he was tolerant of intellectual error. He had none of the spirit of dogmatism. Bigotry was extremely abhorrent to him. He was well aware of the difficulty of finding truth, aware of his own and others' fallibility, very conciliatory to minor differences of opinion, combining gentleness and boldness in a very unusual degree.

He was profoundly religious. He esteemed but one thing on earth worth living for — "to do God's work, and gradually grow in conformity to His image by mortification, self denial, and prayer." He made great use of devotional reading; he lived with a continual sense of the presence of God. His life motto was: "None but Christ." His method of arriving at correct views was to endeavor to enter into the mind of Christ. To that test he brought every question. His love to his Saviour — a conscious, personal, realized devotion, too hallowed for him to speak much of it — was the life of all his effort, coloring and pervading every thought, saturating all he said and did. He labored from his earliest years to be a man after the pattern of Jesus Christ. He esteemed peace of conscience more precious than anything the world had to give, and adherence to the truth the only safe thing in the long run. He could not turn one hairbreadth out of that path, he said, for royalty itself.

His life was not altogether a happy one. His temperament seemed to forbid that. His nature was too intense. He was morbidly sensitive and far from serene. Too much fire was put into everything he took up. He lived at too high pressure. Everyday pains with him were keener than the life sorrows of ordinary men. There was a tinge of melancholy and despondency in his disposition. Much occurred to make him sad. His spiritual ideal was always immeasurably beyond his practice. He dared to preach a truth higher and more spiritual than was recognized by the teachers of his time, and so he suffered; that truth had thorns to give rather than crowns, as was to be expected. But his sufferings redounded to the good of others, and he was content. He esteemed goodness and usefulness to be much higher than happiness, and those he achieved. His burning words and uplifting thoughts are a priceless heritage to the generations. With undiminished and amazing power he still preaches from his grave. He was a master of clear, incisive speech; a fearless utterer of unwelcome truths; one who dared to be original — that is, to be himself; the greatest pulpit orator of his land and time; a prince of preachers, uniting the tenderness of a true woman to the strong will and energy of a true man; lonely but loving, never false or fearful, greatly gifted but always humble; living above the world, but working most steadily for the world; "perplexed, but not in despair, persecuted but not forsaken, cast down but not destroyed, al-

ways bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body."

Danger to the Collection

THE natives of the Malay Peninsula have in use what is said to be the very smallest coin in the world. It is a sort of water, made from the resinous juice of a tree, and is worth about one ten thousandth of a penny. The smallest metal coin in circulation at the present day is the Portuguese 3 reis piece, worth one twelve hundredth of a penny. The smallest coin circulating officially in any part of the British Empire is the 5 millesima piece of Gibraltar, worth about half a farthing. We have heard that Alexander the copper-smith has done much harm to many good causes by instigating people to put pennies instead of big bills into the collection baskets, and it is to be feared that the covetous, whether in the Malay Peninsula, Portugal or Gibraltar, take undue advantage (when the plates are passed) of the infinitesimal coinage of those realms.

"Dip and Done"

A GOOD bishop of the Episcopal Church, South, was fond of telling the story of an old negro who had been admitted to Episcopal Church membership, yet soon renounced that connection for an African Methodist Episcopal membership, and finally turned up in the Baptist Church. When pressed to explain his denominational peregrinations, the old colored man declared that "de 'Piscopals is gen'men ef dey ain't nottin' else," but that he found difficulty keeping up with the "answering back" in the responses required in the church services — and so left. The African Methodist Episcopal Church did not prove satisfactory because the Methodists were always holding inquiry meetings, and "cullud men can't stand too much 'quirin' into." But when asked whether he thought he could stick to the Baptist Church the colored man replied emphatically in the affirmative, because "wid de Baptists hit's jes' dip an' done wid it!"

There are many who are of this erratic brother's persuasion — and they are not all colored or Baptists either. We refer to the class of people who mistake an initiatory rite or performance at the very outset of the Christian career for the whole of that career. Such persons forget that the wicket gate leads to the Pearly Gate, and that between these stretches a long road of painful toil and sacrifice. The man who "dips" is not done with it; the man who comes to the anxious seat is not through with it. There is no such thing as buying a through ticket to heaven with a Pullman seat thrown in, and then lolling lazily back in the cushions while the obliging power of steam sweeps one on to glory.

No man goes to heaven at all who does not go there as a pilgrim, staff in hand, with many a steep climb and weary stretch of journey on the way. The Christian life can be lived only one step at a time, but there are many steps on the celestial stairway. Nothing that is really worth while can be done all at once, but only in successive stages. Life is not only a dip — it is also a deed; it is not merely a plunge, but as well a power. To rest back contentedly and supinely in a past experience, or to attempt to live by a faded vision, is fatal. If there is anything which must renew its strength day by day it is a Christian faith. Dip if you like — but be never done with it. Baptism is but the start

conversion is but the planting of the seed; after that must come the pushing process and the maturing growth. Dip—and be always doing it!

The Negro has the Bait

BOOKER T. WASHINGTON, in the course of an able address delivered before a large and attentive audience in the Methodist Tabernacle at Cottage City, on Tuesday evening, Aug. 8, told a story with an apt application—almost all Mr. Washington's stories have applications: A man and a colored boy went fishing together. It happened that the colored boy fell in the water, and was in great danger of drowning. The man plunged in after him, and with great difficulty succeeded in rescuing him. A minister happening along greatly praised the man for his gallantry, and forthwith inquired as to his relationship to the boy whom he had rescued at the peril of his life. Was the boy his son, or his nephew? No, he was not even a servant. Why, then, did the man exert himself to rescue him? "Because," explained the ingenious rescuer, "he had all my bait!"

The point of the story is obvious. Many Southerners—or perhaps it would be more just to say many Americans—take no interest in the negro or any other specific type of man for what he is in himself considered, but only because of something in the way of a commercial asset or possibly moral make-weight of which that man has possessed himself. The negro, so far as such people are concerned, is saved only because he has the white man's bait in his pocket. The deeper truth underlying the figure of speech for the colored people is that, like any other race the world over, they must work out their own salvation. Competence for life's tasks, and above all character to withstand its moral strains, is the bait which will always attract to them the respect and the co-operating help of the white men.

Methodism Misreported Again

THERE would seem to be a sort of fatality attending references by journalists to matters connected with the ecclesiastical economy as well as the current activities of the Methodist Episcopal Church. In a majority of cases the denomination is misrepresented or inadequately and unintelligently reported. For instance, last week the following statement went the rounds of the secular press: "Copies of the revised rules to ministers of the Methodist Episcopal Church which have been received show that in the marriage ceremony the word 'obey' does not appear. Hereafter the bride will have only to agree to love, honor and keep him." To this Rev. Samuel M'Kean, D. D., of Troy, N. Y., a Methodist minister, makes fitting reply: "To a Methodist this discovery is ludicrous, for the word 'obey' was removed from the marriage service in 1864, and under that service no bride has been required to promise to obey for the last forty-one years. And though I have been a minister of that church for over fifty years, I have never heard of a bridegroom who expressed a desire that his bride should make such a promise." But what do explanations avail? Before this statement is read, some aspiring reporter will perpetrate another "fake" concerning our church.

Men must learn the alphabet before they can hope to understand the profound mysteries of Christian experience. Sermons in stones must go before visions of stars. To consider the lowly, wayside lilies is the first step toward gaining inspiration from

Ezekiel's wheels or the marvels which thrilled the soul of far-seeing John on Patmos. God puts us in the primer before He puts us in the Apocalypse. Lilies, ravens and wallets come before pearly gates and golden streets and the glinting glories of seas of glass. The Christian is a pupil in a wonderful school indeed, but he graduates only in successive stages—from grace to grace, from strength to strength, and from glory to glory.

PERSONALS

—Rev. Dr. W. F. Davison has been elected successor of Dr. Beet as tutor of Richmond Theological School.

—Mr. Everett O. Fisk and his daughter, Miss Harriette S. Fisk, have been spending some time in Canada, especially in Montreal and Quebec.

—Rev. Dr. George P. Eckman, of St. Paul's Church, New York city, called at this office last Saturday on his way to Cottage City, where he was to preach on Sunday.

—Bishop and Mrs. Foss are spending the month of August at New Hay Island House, Gananoque, Ont., Canada. We have a very interesting contribution from the Bishop entitled, "A Unique Cathedral," which we shall publish next week.

—Rev. Thomas Harrison begins a series of evangelistic meetings at Ocean City, N. J., this week. This is his tenth season there. The illness of his mother, who is now better, has prevented his acceptance of requests for special services for the past few months.

—The New York Tribune intimates that President Harper, of Chicago University, has mentioned Prof. George Edgar Vincent of that institution for his successor if, on account of his illness, he shall be obliged to relinquish the position. Prof. Vincent is the son of Bishop Vincent.

—District Attorney Jerome of New York city, in announcing himself a candidate for re-election by the people, without regard to party affiliation, is as frank as he is known to be honest in saying:

"I have served in this office for three and one-half years as faithfully as I knew how. I believe I have served efficiently. I know I have served honestly. I do not claim that I have not made mistakes. A man can insure his integrity, but not the infallibility of his judgment."

—The following sad note is received from Rev. F. L. Hayward, presiding elder of Bucksport District: "I am in Calais. I just learned that little Margaret Bender, elder child of Rev. S. A. Bender, D. D., has died with convulsions after only a day's warning. She was a lovely child of unusual beauty and sweet disposition. We are all in sorrow."

—Miss Rachel Jacobs, of Springfield, died, Aug. 8, aged fifty years. She was for twelve years a member of the school committee. In 1895, when A. P. A. leaders dominated the Republican machine, a citizens' nomination with the Democratic indorsement was accepted by Miss Jacobs, and in one of the bitterest campaigns in Springfield politics she was re-elected. Dr. C. T. Jacobs, of Brookline, and H. H. Jacobs, of Dorchester, are her brothers.

—Two men are said to divide the honors of the Northfield Conference—Dr. Morgan and Mr. Alexander. Other men from England and America excel as teachers and singers, but these two are declared easily at the head in popularity. Mr. Alexander is a Tennessee boy, a Moody Bible Institute graduate, a helper in the

Moody church in Chicago, a companion of Dr. Torrey in his world trip of four years.

—James Carey Walker, of Baltimore, a blind student for the ministry, has performed the remarkable feat of reducing to the point system eleven chapters of the book of St. John, and Hadley and Allen's Greek grammar in Greek letters.

—The New York Tribune says: "It is not generally known that Dr. Washington Gladden, who has so vigorously scored the church for its acceptance of 'tainted' money, and John D. Rockefeller were country boys together in Tioga County, N. Y., attended adjoining district schools, and frequently met in rival spelling bees."

—The New Bedford Standard is responsible for the following: "Forty future ministers in the Divinity School of the University of Chicago were called upon by the dean the other morning to sing 'Rock of Ages.' After several attempts they gave it up, when Methodist Bishop McDowell, who happened to be a guest at the exercises, took up the hymn in a deep, strong voice, and sang all the verses through without stopping."

—Archbishop Chapelle, who died last week in New Orleans, is the first noted victim of the yellow fever epidemic in that city. His residence was in the foreign quarter, and he exposed himself courageously in his efforts to minister to the Italian population. The readiness with which Catholic bishops, priests and nuns come to the front to nurse the victims of any plague has justly won the admiration of the best people of all denominations in all ages.

—Mr. and Mrs. William A. Shelly and Miss Eina M. Grover, all under appointment as missionaries for work in the Andes Conference, sailed from New York on the steamer "Havana," Tuesday, Aug. 8. Mr. Shelly, who is a native of Galveston, Ind., and a Bachelor of Science from De Pauw University, class of 1903, goes out to teach in the Iquique (Chile) English College. Miss Grover is a graduate of Lawrence University in the class of 1901, and has had experience in high school teaching in Wau-paca, Appleton, and Stevens' Point, all in Wisconsin, her native State. She will teach in the Santiago (Chile) Girls' College.

—A New York alderman has created some stir by launching a mild boom for Jacob A. Riis for mayor of New York. The boom is based on the assumption that a man is needed at the head of the ticket who would appeal to the masses. Mr. Riis' work among the poor of the East Side has made him well known and popular. He might obtain a big vote in the tenement quarters of the city—though perhaps no bigger vote than Mr. Jerome would poll. "The friend of President Roosevelt," as Mr. Riis is familiarly known, practically organized the first of the Settlement works on the East Side in the tenement section adjoining the Bowery, and it is in that district that Tammany generally polls its most solid vote. The nomination of Jacob Riis—who is an unknown quantity politically—might result in a real non-partisan municipal campaign. He is certainly foreigner enough to suit the fancy of the variegated populations that now make up cosmopolitan New York.

—A pleasant episode connected with the visit of M. Witte to New York—with whose magnificence of dimensions and architecture he was much impressed—was the call he paid to the poor Russians of the ghetto region of the East Side. M. Witte, himself a man of the people (though not a son of a peasant), feels a sincere sympathy with the down-trodden and "submerged" multi-

tudes. He is a real tribune of the Russian people — not a patrician autocrat patronizing to the classes and careless of the masses. If there were more such men in Russia the future prospects of that variegated empire would be brighter. The Witte type of man who, when elevated to high station, carries with him into conspicuity the human sympathies and simple tastes characteristic of him as an obscure citizen, lends strength to any nation.

—The New York *Advocate*, in referring to Dr. B. P. Bowne's departure upon his "around-the-world tour," says:

"Dr. Bowne has a standing unsurpassed by any in the United States in the realm of Philosophy. His lectures and writings are pervaded by an original element which makes the most abstruse subjects seem easy of apprehension. No man is more loved by students, no students are more impressed by a professor's personality than are his, and none seem to be more ready to acknowledge it. He has purchased these things not with money, nor flattery, nor the concealing of his sentiments, nor the softening of his words to secure the popularity. Not all of his best friends agree with all that he says and writes; that is only a proof that they as well as he do their own thinking. Much rational curi-

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BOSTON LETTER

A. REMINGTON.

OFFICIAL morality and public morality are becoming more and more a living issue. Our apotheosis of the business man has produced its inevitable consequences. Public and official morals are in such a state that we are disgraced and aghast at our moral decadence. Somehow or other the mind of the people in late years has been filled with an undue and unholy admiration of business men. Ministers, school-teachers, college presidents of the old type, who are only great educators but not pre-eminently great administrators, all kinds of men and women, with few exceptions, who have had to do with the training of mind and morals, have been under a dark cloud of depreciation. Their work has been neither understood nor paid for by its worth to the State and to the nation. But the men with noses keen on the scent of the almighty dollar, men "who do things," "captains of industry," "entrepreneurs," millionaires and multi-millionaires — these have been held in high esteem, even though, in their relations with their helpless industrial subjects, they have not had the slightest regard for human rights, and in their relation to city governments, State legislators and the national Congress, they have had no scruple against deception, law-breaking and bribery. Therefore disclosures are now being made which prove that at the opening of the new century, when we thought we were such a glorious people, we find a rottenness in public life which corresponds to the salaciousness of modern literature, to the increase of divorces, to the multiplication of bigamy, to the childlessness of married life, to the luxury of persons on small salaries, to the degradation of the drama, to the decline of Sabbath observance, and to the loss of the hold of the churches on the mass of the people.

Here in Boston we have had a sermon preached to the people from the pulpit of Insurance Commissioner Cutting, and his text was the Equitable Life Assurance Society of New York and its "high finance," involving Senator Depew as well as the high-flying young millionaire who has been so conspicuous in the public eye and promises to be yet more so. The sermon has attracted large attention, though the text was not taken from Boston.

Gambling at Fairs

In some respects there is a waking up. Acting under the orders of Governor Douglas, Chief Shaw of the district police has issued orders to stop all pool-selling at the horse-races. Readville and Saugus were the causes of the order. So blasting was the order on the Readville races that the time was shortened several days, and a heavy blow was struck at the success of the season from a horseman's point of view. But the consequences of the new awakening extend much farther. At every agricultural fair-ground where there is a race-track, Chief Shaw says he must have his men stationed to be sure that the gambling laws are not violated. But there are many things done at agricultural fairs which are full of the gambling spirit, and have been tolerated from time out of mind, even though the managers of the fairs have encouraged them and have taken money from them as license fees for permission to carry on the business, thereby increasing the receipts and helping these usually impetuous societies to improve their finances. Chief Shaw says he cannot tolerate gambling devices of this sort and stop pool-selling and be consistent. Therefore his only course is to stop both kinds. So the many games of apparent chance, but in which the dice are always loaded against the verdant public, will hereafter be prohibited. It may take away half of the bustle and picturesqueness of the old-fashioned cattle-show, but it will tone up the country morals which, as in the notorious Belchertown case, had come to be of a reprehensible sort. So much of a moral bracing-up we are to have in this State.

"Tainted Money" Discussion

Forces are focusing for another discussion of "tainted money," which will doubtless attract national attention. On Sept. 14 to 18 will occur the annual meeting of the American Board at Seattle. On the side of the administration it is quite possible that a resolution will be offered laying down the principle to govern the action of the Prudential Committee in soliciting and accepting gifts from sources which are open to the suspicion of being tainted. It is not expected that there will be any discussion of Rockefeller personally; his case is settled. But principles will be proposed. On the side of taking such money, judging by records already made by educational institutions, there ought to be a stalwart defence, for in the membership of the Board are President Harris of Amherst College, President Hopkins of Williams, President Seelye of Smith, President Woolley of Mount Holyoke, President Hazard of Wellesley, Prof. Edward C. Moore of Cambridge, George H. Whitcomb of Worcester, chairman of the prudential committee, and others, all of Massachusetts, to say nothing of the leading educators outside of the State, such as President James B. Angell, of the University of Michigan, and President Homer T. Fuller, of Drury College, Mo.

But the protestants will be headed by Washington Gladden of Ohio, supported by three strong men from Massachusetts — Rev. Dr. Reuben Thomas, of Brookline, Rev. Dr. Philip S. Moxom, of Springfield, and Rev. William V. W. Davis, of Pittsfield. These men will not consent to any resolution which will countenance any Rockefeller gift, and it will require very deft use of the English language to frame a resolution which both sides can accept. At the spring State meeting in Lowell a resolution was adopted without debate, but the protestants felt that they gained three very important positions and were ready to accept it if the other wing was.

They believe that the Board has changed its attitude since the acceptance of the Rockefeller money, owing to the wide public discussion, and though they cannot predict a majority for their side, they believe they will show a much larger number than in the spring.

Peace Negotiations

All eyes from all the civilized nations are turned to the Kittery Navy Yard and the peace negotiations there between the plenipotentiaries of Russia and Japan. It is a mere commonplace to say that never before was the world such an expectant and universally interested listener for news from any peace negotiations. But it is thrilling, even if it is commonplace, to realize that in St. Petersburg and Tokyo, in London and Paris, in Berlin and Rome, in every city and hamlet where a paper is published around this great globe, there are watchers for the news. In the streets are people waiting for bulletins. All are intent on the outcome of the terrible war. In homes in Russia and Japan, as well as in their cabinet circles, are anxious waiters, querying in dread suspense whether tens of thousands more of brave men must be slaughtered before the negotiators can agree upon terms. So near are these negotiations to us, so unexpected and not to be expected was the selection of a site close by us, that we are intensely desirous to watch the deliberations day by day. This meeting becomes a very vivid part of our daily life in Boston, and there cannot be the slightest doubt that many prayers are offered daily to the God of peace that these negotiations may be crowned with such permanent glory as will hasten the day of universal peace, the breaking down of all barriers between nations, the end of all national armaments, and the organization of all mankind into one durable world-state which shall establish justice between nations great and small alike and shall advance beyond justice to the higher realm of brotherly love for all mankind. Such prayers are reasonable. In view of recent progress, there is no doubt that they will be fulfilled.

Minor Paragraphs

In ministerial circles there is to be noted the presence of outsiders, more or less distinguished, who are always ready to come to Massachusetts to preach when our home supplies are on a vacation. This seems to be true of different denominations alike. Our Western and rural brethren have opportunity to show themselves in Eastern pulpits, and our home people have opportunity to sample other preaching than their own — to their mutual profit.

While the agreement of politicians and the choice of ex-Gov. Bates have settled the point that he will not be a candidate for governor this fall, yet there are many of his personal friends who are looking for some further political advancement for him. His time may not come just yet, but it would not be at all strange if some exigency should arise which would lead the managers to believe that a man who was defeated for the reasons which caused his defeat would have, in the very fact of those reasons, elements of strength which they would be glad to utilize.

Occasional testimony from the West is to the effect that out there Thomas W. Lawson has a much higher stand than in Boston as a moral reformer and as a constructive statesman. But, even so, it gives one a start to have him seriously nominated for the Presidency of the United States.

The Salvation Army is doing a large work this year for summer outings for the wretchedly poor children in the city.

JOINT HYMNAL COMMISSION

METHODIST EPISCOPAL CHURCH SOUTH

METHODIST EPISCOPAL CHURCH

METHODIST EPISCOPAL CHURCH SOUTH

Some of the New Hymns in Methodist Hymnal

John G. Whittier

I bow my forehead in the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.
No offering of mine own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love!

I dimly guess, from blessings known,
Of greater out of sight;
And, with the chastened psalmist, own
His judgments too are right.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

Maltbie D. Babcock

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be strong!

Say not the days are evil — who's to blame?
And fold the hands and acquiesce — O
shame!
Stand up, speak out, and bravely, in God's
name!

Be strong!

It matters not how deep intrenched the
wrong,
How hard the battle goes, the day, how
long;
Faint not, fight on! Tomorrow comes the
song.

Harriet Beecher Stowe

Still, still with Thee, when purple morning
breaketh,
When the bird waketh, and the shadows
flee;
Fairer than morning, lovelier than day-
light,
Dawns the sweet consciousness, I am
with Thee.

Alone with Thee, amid the mystic shad-
ows,
The solemn hush of nature newly born:
Alone with Thee in breathless adoration,
In the calm dew and freshness of the
morn.

As in the dawning o'er the waveless ocean,
The image of the morning-star doth rest,
So in this stillness, Thou beholdest only
Thine image in the waters of my breast.

Still, still to Thee! as to each newborn
morning,
A fresh and solemn splendor still is
given,
So does this blessed consciousness awak-
ing,

Breathe each day nearness unto Thee
and heaven.

When sinks the soul, subdued by toil, to
slumber,
Its closing eyes look up to Thee in
prayer;
Sweet the repose beneath Thy wings o'er-
shading.
But sweeter still, to wake and find Thee
there.

So shall it be at last, in that bright morn-
ing.

When the soul waketh, and life's shadows
flee:

O in that hour, fairer than daylight dawn-
ing,

Shall rise the glorious thought — I am
with Thee.

Ernest R. Wilberforce

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.
Help me to labor earnestly,
And duly pray;
Let me be kind in word and deed,
Father, today.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Through all today.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Dear Lord, today.

And if, today, this life of mine
Should ebb away,
Give me Thy sacrament divine,
Father, today.
So for tomorrow and its needs
I do not pray;
Still keep me, guide me, love me, Lord,
Through each today!

Rev. George Matheson, D. D.

O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller, be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer, be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

Richard Watson Gilder

To Thee, Eternal Soul, be praise!
Who, from of old to our own days
Through souls of saints and prophets, Lord,
Has sent Thy light, Thy love, Thy word.

We thank Thee for each mighty one
Through whom Thy living light hath
shone;

And for each humble soul and sweet
That lights to heaven our wandering feet.

We thank Thee for the love divine
Made real in every saint of Thine;

That boundless love itself that gives
In service to each soul that lives.

We thank Thee for the word of might
Thy Spirit spake in darkest night.
Spake through the trumpet voices loud
Of prophets at Thy throne who bowed.

Eternal Soul, our souls keep pure,
That like Thy saints we may endure;
Forever through Thy servants, Lord,
Send Thou Thy light, Thy love, Thy
word!

John Hay

Defend us, Lord, from every ill!
Strengthen our hearts to do Thy will.
In all we plan and all we do,
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art light, shine on each soul!
Thou who art truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and
Thee!

Rev. Washington Gladden, D. D.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

Adelaide A. Procter

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from
me
Aught of its load.

I do not ask that flowers should always
spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I
plead:
Lead me aright,
Though strength should falter and though
heart should bleed,
Through peace to light.

I do not ask, O Lord, that Thou shouldst
shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day; but peace divine
Like quiet night:
Lead me, O Lord, till perfect day shall
shine,
Through peace to light!

THE NEW METHODIST HYMNAL

Preface to Hymnal

THIS Hymnal is the result of the labors of a joint Commission of twenty-two ministers and laymen appointed in equal numbers by the Methodist Episcopal Church and the Methodist Episcopal Church, South; the double purpose being to provide a worthy manual of song for use in the public and private worship of Almighty God, and to testify to the world the essential unity of the two great branches of Episcopal Methodism.

The fruit of their toil we now lay before the churches with confidence and joy; with confidence because we feel warranted in saying that the book is an admirable compilation of sacred lyrics; and with joy because we trust that for many long years it will prove to be a visible and potent bond of union among all our people.

We gladly note that the hymns of the Wesleys are given the prominence which justly belongs to them in any collection to be used by Methodists. But the book will be found to contain, also, the choicest work of the other hymn-writers of the eighteenth century, namely, Doddridge, Watts, Cowper, Newton, Montgomery, and a very considerable number of new hymns selected after a wide examination of the body of religious verse produced during the last seventy-five years. The hymns admitted have been selected from the ancient and modern treasures of religious poetry. They are the expression of sound doctrine and healthful Christian experience, and it is believed will greatly enrich our worship and bring us into closer fellowship with believers in all lands and in all ages.

Such verbal changes as have been made in the hymns are in most cases a return to the original and preferable forms. Some stanzas have been wholly excluded on the ground that they contain imagery offensive to modern taste, and others have been omitted to secure desirable brevity. The Commission did not venture to make arbitrary or capricious alterations.

In only a very few cases have hymns been divorced from the tunes to which long use has wedded them. For some familiar hymns alternate tunes have been provided, either with a view to please both branches of the church or to secure a better musical expression for the words than is given by the tune now familiar. Many new tunes by the more eminent modern composers of church music have been introduced. Much care has been given to the selection of these tunes, which, we are assured, will be found to be devotional in spirit, well fitted to the hymns to which they are set, and adapted to use by the great congregation.

And now, praying that this Hymnal, prepared by a joint Commission whose brotherly harmony was never once broken and whose final meeting was a Pentecost, may be abundantly blessed of God to the edification of believing souls and to the glory of His name, we commend it to our churches, and we earnestly hope that it may everywhere supplant those unauthorized publications which often teach what organized Methodism does not hold, and which, by excluding the nobler music of the earlier and later days, prevent the growth of a true musical taste.

Your servants in Christ,

THOMAS BOWMAN, S. M. MERRILL, E. G. ANDREWS, H. W. WARREN, C. D. FOSS, J. M. WALDEN, W. F. MALLALIEU, C. H. FOWLER, J. H. VINCENT, J. N. FITZGERALD, I. W. JOYCE, D. A. GOODSSELL, C. C. McCABE, EARL CRANSTON, D. H. MOORE, J. W. HAMILTON, J. F. BERRY, HENRY SPELLMEYER, W. F. McDOWELL, J. W. BASHFORD, WILLIAM BURT, L. B. WILSON, T. B. NEELY,

Bishops Methodist Episcopal Church.

J. C. KEENER, A. W. WILSON, J. C. GRANBERY, R. K. HARGROVE, W. W. DUNCAN, C. B. GALLOWAY, E. R. HENDRIX, J. S. KEY, O. P. FITZGERALD, W. A. CANDLER, H. C. MORRISON, E. E. HOSS, A. C. SMITH,

Bishops Methodist Episcopal Church, South.

Our New Hymn-Book

THE new Methodist Hymnal, through the courtesy of the publishing agents, has been for a few weeks upon our table, a delight to the eye, a joy to the soul, and a study for the mind. We have no hesitancy in pronouncing it — as was to be expected from the competency of the large committee and the many years taken for its preparation — a magnificent success. The church for a long time to come will exult in its possession and be greatly profited by its use.

It will stand, we believe, as the seventh in the official series authoritatively sanctioned by the Methodist Episcopal Church. But if it continues — as there is every likelihood of its doing — to be the Hymnal until 1920, four of the seven will have covered precisely a century. For it was in 1820 that the fourth book was issued. This lasted until 1848, though a supplement was prepared by Dr. Bangs and added in 1836; it contained 697 hymns in all, and had very little in it except the compositions of the Wesleys. The 1848 book contained even more of the Wesleys' hymns (564 of Charles' and 37 of John's), but room was made for 123 other authors by making the total number 1,148. The editors of 1876 yielded to the broader spirit of the day by greatly enlarging the list of authors culled from, making it 336, and by dropping out 262 of the Wesleys' hymns.

In the new Hymnal this everyway wholesome, and indeed inevitable, process has been rightly carried still further by the dropping of 198 more of the Wesley hymns — 186 of Charles' and 12 of John's — leaving, however, 121 of the former's and 19 of the latter's still on the list, which is

probably too many, considering that there are in the new book only 717 hymns (besides doxologies and special pieces) as against 1,117 before. Charles Wesley has now 17 per cent. of the total, compared with 27 per cent. last time, and 49 per cent. in the one before that. His pre-eminence above any other one writer, both in our Hymnal and in the general estimate of the more competent judges, is not likely to be overthrown; but it should be fully recognized that it has never been granted to any single writer, however gifted, to produce a very large number of really first-class hymns, and the best effect is produced by a wide comprehension of varied endowments. The truths for which we have so strongly stood, and with which we were almost exclusively identified in the beginning, have now made their way so widely and have become incorporated so commonly in the writings of those not following our banner, that there is the less need for us to be narrowly restricted in our range. Moreover, it has come to be seen that devotion rather than doctrine in the technical sense must be the burden of our songs in the sanctuary. The degree to which polemic, even of the bitterest sort, were once introduced into hymnals amazes us now. The taste of the present age demands something different from controversy over predestination and the horrible decrees, or other similar theological puzzles, when we come to worship God. The church increasingly reveals in her hymnology her world-wide unity through the ages. The present compilers have wisely and rightly shown their strong sympathy with this spirit by the course they have taken. We count it an unqualified gain that the new book is less narrowly Metho-

distic and sectarian than any of its predecessors. It shows that we have entered upon a larger, broader, more catholic era, have come more completely into the common spirit of universal Christianity, of heavenly love, when the emphasis is put upon the great essentials rather than upon the special peculiarities of the denomination. In short, our new Hymnal is more like those of other churches — a step, we believe, in the right direction, in a path along which we shall take many more steps as the years go on. Yet it should be said that the book retains the continuity of our hymnology, in that it begins, as of old, with, "O for a thousand tongues to sing," and is still quite largely made up of the hymns which our fathers sang, and of the legitimate present-day successors of the same stock.

The number of separate authors is 315 now as against 321 before. Among those who appear with us for the first time (each with a single hymn) are the following: George Herbert, Francis Xavier, Georg Neumark, Theodore Monod, Phillips Brooks, Josiah G. Holland, Norman McLeod, Sidney Lanier, Rudyard Kipling, John Hay, Richard Watson Gilder, Maltbie D. Babcock, George Matheson, Washington Gladden, Charles F. Deems, and Mrs. Harriet Beecher Stowe. Mrs. Browning comes in with two hymns; Miss Adelaide A. Procter with three; Miss Frances R. Havergal with eight; and Fanny Crosby with five. These five, chosen from the many thousands, are: "Rescue the Perishing," "Blessed Assurance," "Pass Me Not," "Close to Thee," "Every Day and Every Hour." Faber's contribution is increased by three, Tennyson's by two, Bonar's by two, and Whittier's by five. Of the latter, No. 472, "I

bow my forehead in the dust," and No. 589, "When on my day of life the night is falling," are especially sure to be welcomed by great numbers. From Tennyson are taken the opening stanzas of "In Memoriam," "Strong Son of God, Immortal Love," and the ever-memorable "Sunset and Evening Star." Kipling's Recessional, "God of our fathers, known of old," is given. Also that deepest and sweetest of all which Faber wrote: "I worship Thee, sweet will of God," only the editors have presumed to change the line so that it reads, "I worship Thee, most gracious God," doubtless deeming it better adapted thus to the comprehension of the average congregation, but a loss nevertheless. And George Herbert's quaint "Teach me, my God and King," is so altered and spoiled (for the same reason) in the other stanzas as to be hardly recognizable. The Pilgrim Hymnal, which prints it in this same form, gives the credit of the alteration to John Wesley, 1738.

If our counting has been correct, 612 of the old hymns were taken out from the 1,117, leaving 505, and to these 212 new ones were added. As to those removed it is evident that great care has been exercised to prevent the people from missing any of those to which they have become particularly attached or which have been generally sung, any endeared by long association or by Methodist tradition. It was, of course, inevitable, however, that in so large an excision, made necessary by the demand for a smaller book and for best gleanings from modern authors, some deservedly favorites with very many would disappear. Not a few, we think, would miss "Thy ceaseless, unexhausted love," "O Friend of souls, how blest the time," "My spirit, on thy care," "Away, my needless fears," "Lord, I delight in Thee," "Round the Lord, in glory seated," "Sweet the moments rich in blessing," "Ere mountains reared their forms sublime," and thirty or forty others of similar sort every way unexceptionable and singularly beautiful and strong. But the taste and choice of no two would perfectly agree on a matter like this, and we may suppose that the best practicable thing, on the whole, has been done.

As to those put in, while two-thirds, or perhaps three-quarters, of them will command instant and universal assent, concerning many of the others there will be no little surprise as to the admission, and the committee twenty years hence which reviews the labors of this one will, we are quite confident, shut them out. Indeed, no two committees could possibly be at one in such a matter. They would differ as to the proper spacing of the sections, which, of course, to some degree controls the admission and adaptation of the hymns.

We think the commission has done wisely in acceding to the prevalent demand for more hymns to express communion with God, consecration, service, and such like themes. Of the 212 new hymns 97 come in under the "Christian Life;" and this department gains in the redistribution five per cent., including now 37 per cent. of the total instead of 32 as before. Three per cent. is taken from hymns on "The Church," three from "Time and Eternity," and two from those relating to "Sinners." Nearly three

per cent. is added to the collection of hymns about God.

That, on the whole, we have a splendid collection, wonderfully well adapted to its varied purposes, and much superior to any with which our church has been favored before, we are firmly persuaded, and are confident it will so appear the more deeply and intelligently it is studied. For this let us devoutly thank God.

Our New Tune-Book

We have a new tune-book even more emphatically than a new hymn-book. In the old book there were 416 different tunes, only 68 of which were repeated, and but few more than once, making in all 509 settings. In the new book, in spite of the fact that the hymns are 400 less, there are 557 different tunes; of these 106 are given twice, 39 three times, 10 four times, and 1 five times, making a total of 775 settings, or an increase of over fifty per cent. There are 509 pages on which the regular tunes appear, besides 21 pages of chants and occasional pieces, as against 418 before. There are 98 metres as compared with 58 before. Surely here is richness for the musically-minded.

Something more than half of the tunes in the old book are retained, including about all the favorites, and a greater number of new ones are added, including about 60 composed especially for the work, or now first appearing in such form. The number of composers represented is now 296 as against 223 before.

A very large item governing the popularity of the new book will be the acceptability and adaptability of those new pieces. That can only be shown conclusively by the test of time, in the process of use. Tastes differ even more strongly as to tunes than hymns. The editors have recognized this by giving a very large variety of selection. In the case of no less than 51 hymns a choice of two tunes is offered, usually an old and a new, and in the case of "Jesus, lover of my soul," and "There's a song in the air," three separate tunes are provided. He must be hard to suit who wants more liberty than this, especially since, if none of those printed with the hymn meet his desire, he can take something else with very little trouble.

A very manifest effort has been made in two directions — to suit, on the one hand, the needs of congregations musically weak and persons who like the popular airs, while, on the other hand, doing all that is possible to raise the musical standard and satisfy the desires of such as like more dignity and stateliness. In the interests of the former the number of refrains or choruses has been considerably increased. We have between thirty and forty in all — not only those in the old book, such as "I need Thee every hour," "I love to tell the story," "Precious name," "Onward, Christian soldiers," etc., and not only the five from Fanny Crosby already mentioned, but a goodly number of others, such as "Happy Day," "On Christ the solid rock I stand," "Peal out the watchword," "I am trusting, Lord, in Thee," and "O then to the rock let me fly." Some of the new ones of this sort which have not previously been familiar to our people will, we are sure, be very much appreciated.

Some, perhaps many, of the other more churchly pieces will doubtless also be well liked when once they have been learned. The modern Anglican school, which, in the judgment of many, has most successfully caught the spirit of divine worship, and affords a vehicle for the best emotions of a congregation, has been chiefly drawn upon in this direction. This school is represented by such composers as Sir Joseph Barnby, from whom 51 tunes are now taken as against 2 before; Rev. John Bacchus Dykes, M. A., Mus. Doc., who furnishes 49 as against 6 before; and Sir Arthur Seymour Sullivan, from whom we have 17. Lowell Mason, the old favorite, still has 51, though he had 68 before, and Bradbury has 13 now compared with 16 then.

Of the general class of popular composers of Sunday-school, prayer-meeting, revival, and spiritual song melodies, of whom William B. Bradbury is an illustrious example, it is noteworthy that hardly any have so much as got a foothold or a mention among the 296 tune-writers here represented. We find not a single piece from the multitudinous and mellifluous airs of such prolific and popular men as W. J. Kirkpatrick, J. R. Sweeney, E. O. Excell, E. S. Lorenz, P. P. Bilhorn, P. P. Bliss, Philip Phillips, D. B. Towner, J. M. Black, J. M. White, G. D. Elderkin, R. E. Hudson, C. H. Gabriel, and the scores of others whose tunes are so lustily and rejoicingly sung by the millions. W. H. Doane has 5, Robert Lowry 3, Wm. G. Fischer 3, Geo. C. Stebbins 2, and Ira D. Sankey 1. Not, we take it, that these are any better than the others, but only that the hymns for which they happened to have written successful melodies were needed in the book. The conflict, we suppose, will never cease between the claims and merits of these lighter, more flowing tunes, easily caught up after a repetition or two, and lingering pleasantly on the ear of the masses, and the more classic, weighty, refined, sober pieces, for the full appreciation of which there must be more education, but which, after all, form the hymns of the ages, and take a more permanent hold even on the mind of the multitude. Our editors, we judge, have hit the matter about right, and their labors will have a tendency to educate public sentiment in the right direction, increase the taste for the highest and best forms of praise, and promote the dignity and glory of God's house.

There have been changes in the settings of some of the familiar hymns, to which it will take the people a little time to get used. The chief one is the substitution of "Hollingside" for "Refuge" in the case of "Jesus, Lover of my Soul." "Refuge," we regret to see, is gone from the book altogether, although it is found in many collections, such, for example, as the very popular "New Laudes Domini," and "In Excelsis," in both of which it is associated with "Jesus, Lover of my Soul." "Hollingside," however, is given the post of honor in a somewhat larger number of the modern collections, including the "Church Hymnal" (which our book extensively follows, we notice), the "Pilgrim Hymnal," and "Hymns of the Faith." "Miles Lane," we have no doubt, will become popular as an alternate

with "Coronation" for "All hail the power of Jesus' name."

We sincerely hope that this new tune and hymn-book will be speedily introduced into all our churches, and that its introduction will be made the signal for an energetic revival of hearty congregational singing. Let our pastors, organists, choir-masters, music committees, and all others in authority or interested in this important part of the service, earnestly combine their forces for a concentrated attack on the inertia or ignorance of our congregations, and arouse them to sing as never before. Methodist song has had no little fame in the past. It should be continued and improved upon. Nothing but work will do it—persistent, patient work on the part of the leaders, practice, drill, instruction, exhortation, unwearied endeavor. If this be put forth, as it may and should, and, we trust, will be, the result will be unspeakably profitable to the people and glorious to God.

The Rest of It

Several other matters of interest connected with the new Hymnal ought to have mention here if our review is to be in any sense complete. Distinct reference should be made to the Psalter, occupying 88 pages, prepared by Prof. R. W. Rogers of Drew for responsive readings. It is very well done, and has, besides the choice selections from the Psalms for each Sabbath, morning and evening, other words for special days from Isaiah, Deuteronomy, Proverbs and Corinthians.

In the printing of the Ritual the parts that the people are to repeat are printed in separate type, as is every way proper. This will be a great help, and ought to lead to a more uniform and orderly observance of the sacraments.

The Indexes are not quite so complete as before. No topics, titles, or texts being placed over the hymns, there is, quite naturally perhaps, no index of texts illustrated or subjects treated. The last, in particular, many ministers who are careful—and rightly, we think—in the close adaptation of a part at least of their hymns to the subject of discourse, will miss. As a subject index is furnished in most of the modern hymnals, it evidently fills a want, and we hardly see why it need have been omitted here.

There is a slight change in the classification which will be speedily marked as soon as the book is opened—an improvement on the whole. Instead of the "The Sinner," we have "The Gospel;" instead of "The Church," it is now "Institutions of Christianity;" instead of "Miscellaneous," it is "Special Subjects and Occasions," which is broadened out to take in missions, education, family, children, erection of churches, charities and reforms, which previously came under "Church Work." The division for "Mariners" drops out, the two hymns on that theme which are retained being placed under "Providence." We have "The Lord's Day" instead of the Sabbath—a decided improvement. A new heading, "The Trinity," covers four hymns, one of them new, and the other three previously put either under "Worship" or "God."

Instead of a distinct "Address by the Bishops," "Approval by the Bishops," and two Prefaces besides, as in the last

one, this book contains a single Preface and a "Historic Note," wherein are given the names of the Joint Commission from the Methodist Episcopal Church and the Methodist Episcopal Church, South, who united in the work. No less than 34 Bishops sign the Preface—23 of our own church and 11 from the Church South. Last time there were but eleven Bishops, three of whom survive after twenty-seven years. In 1820 four Bishops (Roberts, Soule, Hedding, Andrew) signed the prefatory address; in 1849 there were five—Hedding, Waugh, Morris, Hamline, Janes.

The "Order of Public Worship" prescribed by the General Conference prefaces all, even the title page, and will be followed, no doubt, very generally, as it should be. That our people will kneel on entering the sanctuary, as directed, and during prayers, is, we fear, not likely to occur, especially in those of our churches (nearly all) which provide no conveniences for kneeling. Nor do we suppose that many of our ministers will uniformly give an invitation to come to Christ when the last hymn is announced. Is it best that they should, when they are morally certain that no response will be given? Is it likely to have a good effect? Can it be preserved from a perfunctory, official, formal sound?

It will surprise many to know that the new Hymnal, which was intended to be a smaller book than the old, that it might be sold more cheaply, has 660 pages (the page a trifle larger than the old) as against 500 before. But the low prices at which it is sold (\$1 and 50 cents) will remove any difficulty concerning its general introduction which the increased size might otherwise present.

"Amen" is printed now at the close of each tune. The first verse is printed in the staff, and never repeated below, although as a rule it was thus repeated before. Our old friend, "Anon," who seemed to write so many hymns, has disappeared, and in his place we have the more suitable announcement: "Author unknown."

It would be interesting to examine, had we space, as to whether any changes in the prevalent doctrinal beliefs of the church are hinted at in the hymnal alterations. This must mainly be left for another time. But it may be worth while to ask if there is complete accord between two of the new hymns. One of them is by Charles Wesley, No. 366, in which the congregation will sing, "Now let me gain perfection's height" (whatever that may be)—a prayer of very questionable propriety. The other is No. 54, by Rev. Henry Twells (should it not be Twells?), wherein we find the following stanza, which is certainly contrary to the teachings of the Methodist fathers, to say nothing of some at the present day:

"And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve Thee best,
Are conscious most of wrong within."

A comparison between our new Hymnal and some of the best recent productions in other denominations would be full of interest. We have looked over quite a large number of these books with profit.

They are considerably alike, as is natural, in being less voluminous than of old, and in accepting very much the same class of new musical and poetical compositions, frequently with the same settings. "Barnby" and "Dykes" are the ruling tune writers. The Evangelical Hymnal has no less than twelve tunes from the famous organist, Dr. Samuel Sebastian Wesley, grandson of Charles, although our own book has but four. Charles Wesley gains on Watts in most books. In the "Church Hymnal" Wesley has 24 and Watts 14; in the "Pilgrim Hymnal" Wesley has 11 and Watts 13; in "In Excelsis" Wesley has 29 and Watts 47; in "Hymns of the Faith" Wesley has 30 and Watts 44; which is much better than in the older books of Calvinistic proclivities when Watts had at the very least three times as many as Wesley, and often much more. Our own book now is fully equal to any of the others, and superior at some points.

That a few mistakes have crept in was inevitable in a first edition. Mrs. F. K. Stratton's excellent hymn for the rededication of a church (No. 664) is ascribed to her husband. Hymn 117 is ascribed to F. W. Farrar in two places, and to F. W. Faber in another place. No dates are given for birth or death in the cases of Norman McLeod and William McDonald; no date of death for Mrs. C. L. Rice. These, and a few other similar slips or omissions, will no doubt be soon corrected.

We heartily agree with the Bishops that the book is "an admirable compilation of sacred lyrics," "selected from the ancient and modern treasures of religious poetry," which "will greatly enrich our worship and bring us into closer fellowship with believers in all lands and in all ages;" and we trust, as they do, that its use, while promoting "the growth of a true musical taste," may "be abundantly blessed of God to the edification of believing souls and to the glory of His name."

DR. BOWNE'S VISIT TO THE ORIENT

REV. GEO. B. SMYTH, D. D.
Assistant Secretary Missionary Society

WHEN I learned that Dr. Bowne was going to the Far East, I hoped that arrangements could be made for lectures by him in Japan and India, and I am delighted to learn that such arrangements have been made. He will be given a great hearing, and will accomplish much good. I wish he were going out on some foundation like the Haskell Foundation, which this year will send for the second time Dr. Charles Cuthbert Hall of Union Theological Seminary, New York. On his visit to India and Japan two years ago Dr. Hall was everywhere received and heard with enthusiasm as a representative scholar from the West. The going out of such a man is looked upon as a compliment by the people to whom he goes, and he is listened to with corresponding attention. He can do what, in the very nature of things, missionaries cannot do, because they have not had the training. He can speak on the great questions of theology with an authority which no missionary could command. He will be listened to as one of the greatest thinkers of the Western world.

Why does not some Methodist establish a similar lectureship for the Orient? The

going out to Japan and India, and later to China, of some really distinguished scholar like Dr. Bowne, would help immensely the progress of Christianity in the Orient by giving it an intellectual standing which it does not possess in many places now. I covet the founding of such a lectureship by some member of the Methodist Episcopal Church. I wish I could do it myself. Perhaps some reader of the HERALD may prize the opportunity of making possible the sending of such a messenger of the churches every year, or every two years, to the Oriental world.

We must adapt ourselves to new conditions. The old missionary methods have partly been outgrown. The old days when the people of the Orient were looked upon as ignorant "heathen" have gone by, and we must act accordingly. In addition to what we are now doing, we must endeavor to introduce the spirit of Christianity, the Christian view of the world and of life, apart altogether from church organization. The Oriental peoples must be left largely to create their own organizations. The church forms are matters of little importance to us; the great thing is to introduce the Christian way of life and thought, and trust to the operation of the Divine Spirit, the Spirit of Christ, the operation of Christian truth in the heart and mind, to find proper expression in appropriate ecclesiastical forms.

In Japan, especially, this is necessary. There the profoundest problems of theology and the most important questions of practical life are discussed and written about. In such a country Dr. Bowne would be welcomed with enthusiasm. In India, too, he would have a message. To the acute minds of that land of religious thought and feeling he would speak with great power.

It is unnecessary to say, after the above, that I rejoice in Dr. Bowne's visit to the Orient; I wish that he, or one like him, could go every year.

I must not forget to say that to the missionaries his presence will be an inspiration indeed. Isolated as they are from the stirring intellectual life of the West, they need the stimulus of such a man's presence and speech. Going to them without connection of any sort with Conference or Conference affairs, he will speak of the highest subjects only. I have spent over fifteen years in China, and I know what Dr. Bowne's visit will mean. If it were right to envy, I would envy him, for he goes, not as the messenger of any society or sect, but as a preacher of the Great Essentials — the Christian Way, the Christian Truth, the Christian Life — the things without which forms and ceremonies have no meaning or worth.

Of course I do not mean by this to discredit the present methods, but only to indicate that their value is limited by new conditions. They do not appeal to all; indeed, there is a large class to which they hardly appeal at all. The new method is not a substitute for the old; it is an addition, a new force added to the old, but not displacing it, doing a work which the old cannot do, appealing to a class which the old cannot reach.

San Francisco, Cal.

— A lovable Christian is one who hits the golden mean between easy good-natured laxity on the one hand and stern or uncharitable moroseness on the other. He is sound and yet sweet! He is all the sweeter for living much in the sunshine of Christ's countenance. He never incurs suspicion or contempt by compromising with sinful prejudices, nor does he repel people by doing a righteous act in a churlish or bigoted fashion. The blessed Jesus is our model here as in everything else. — *New York Observer.*

GOOD CHRISTIANS GO TO THE THEATRE

REV. WM. HENRY MEREDITH, LITT. D.

IN justice to the Christians referred to in the heading of this article, we must add the word — sometimes. Being away from home, we ourselves went. It was on a Sunday. The city was the ancient city of Bristol, the seat of the British Wesleyan Methodist Conference, the mother Conference of Methodism. The theatre was the "Empire," in Old Market Street. Instead of a play being put upon the boards, most excellent Christian work was being done within touch of the footlights, which on the previous evenings of the week blazed before partly-dressed women dancers and men who are set for the building up of the strongholds of sin and Satan. This is at present the head centre of the Bristol

Central Wesleyan Methodist Mission.

Its own headquarters, on Baldwin Street, being closed for repairs, business is meanwhile carried on in this similar place. In the afternoon about five hundred (counted) were present in the pit, boxes, and first balcony. They were mostly young people under thirty, very many of them about twenty years of age. The service was popular, and the discourse, by the young Wesleyan preacher in charge, was well adapted to the hearers, though it had the undignified title of "Tips." We could not preach such a sermon, but were glad he could, and especially so as we studied the faces of the hearers as he spoke. The singing was loud and hearty; each had a hymn sheet. The popular "Glory Song" was called for and sung the most heartily of all. One hour is the limit for the afternoon service, which certainly is a bright, breezy, and brotherly meeting.

The evening service is the great one. Then all the house is filled. Many were brought there by the parade through the streets headed by the brass band of the Mission. Workers, both men and women, are located at strategical points in the congregation, so that no stranger can possibly pass in or out without a personal word. This Mission is not yet three years old. Its origin can easily be traced to the heartaches of certain preachers on Bristol circuits who were fronted with half-empty churches as they rose up to preach. One of these, on our last visit, four years ago, told us of his agony of spirit to see such a work started. We learn that at this Conference he is to be appointed as head of this well-begun work. At the close of the evening service about two hundred remained to the after-meeting, many of whom asked for prayers. As we were silently praying in this meeting we heard hearty singing outside the theatre. After the benediction we went outside to find an open-air meeting being held by outside workers of this same Mission. Several hundreds in the streets had been listening to the Gospel while the crowd inside were being preached to. We left the open-air meeting in full blast a little after half-past nine o'clock.

Before speaking of the unique work being done at the other head-centre of this Mission, we must speak of the other extreme of Methodism, which we saw on the first Saturday afternoon of the Conference. Two grand functions were given —

Garden Parties,

the first by the president of the local Free Church Council. To these all members of the Conference and ladies were invited. We did not attend the first, but we did the second, which began at seven and closed at ten o'clock. The host was W. Howell Davies, Esq., an ex-Lord Mayor of Bristol,

and a prominent local preacher. The Lord has prospered Mr. Davies in business, and he has all along honored Him by loyal service to Him, and to the Methodist Church, which he loves. No civic honor of this ancient city or of his church is counted too high for him. My pen insists on writing that he has long had business relations with a Salem Methodist whom we delight to honor because of his estimable character and unquestioned loyalty to our church in New England, the president of our Wesleyan Association, Matthew Robson, Esq. But going back to the function: Mr. Davies' great mansion was opened wide that evening. The spacious lawns and beautiful English gardens surrounding them presented a most joyous sight. The walls enclosing the grounds and all the trees and shrubbery were bewitchingly illuminated with colored glass lamps. Tents, grottoes, and summer-houses were located in different parts of the grounds. Winding paths led up to some of these little houses. In them were tables laden with choicest refreshments — fruits, ices, tea, coffee, sandwiches of various kinds, together with choicest temperance drinks — which were provided in great abundance for all comers. Six hundred guests, members of the "Representative Conference" then in session, which includes an equal number of ministers and laymen, with ladies, were present. Each was greeted by the host and hostess, Mr. and Mrs. W. Howell Davies, on their entrance, and personally welcomed to this unique Methodist meeting. From seven to ten may have been seen the very *élite* of British Methodism socializing as good Methodists know how. The long English twilight, unknown to us in New England, lent interest to the scene. The members of Parliament, mayors of other cities, and well-known British lawyers, physicians, and merchants present, as Representatives, illustrated the hold which Methodism has upon the so-called "upper classes" of the English people.

We left this festive scene to go down to the other extreme of our flexible Methodism, and soon found that we were followed by some of the choicest spirits present at the great function, ladies as well as gentlemen. The other gathering to which we went was the

Midnight Mission.

This was a special mission held during the session of the Conference. It was by no means a new work, but an extra session held to make an impression on Bristol slumdom by the Conference now in session. The place chosen was the hall on the Broad Weir, the second great centre of the Bristol City Mission. At ten o'clock the workers met for organization and special prayer for God's blessing upon the midnight effort to reach drunks of both sexes and night-walkers upon the streets of the city. Recently a very prominent Bristol pastor, visiting Boston, asked us: "Where are these characters on your streets?" When we told him that, if known to be there for solicitation, they would be instantly arrested, he was simply amazed at the fact. These poor creatures, fallen daughters of Eve, here walk the streets unblushingly, in search of Adam's fallen sons. It was to reach such as these that this mission was organized. The mission brass band marched out to head the street parade. It started just before eleven o'clock, at which hour the rum-holes are emptied of their patrons. Following the procession, how glad we were to see leading Wesleyan preachers and laymen enter those very holes and personally invite their patrons to the meeting, in several cases leading them out of the rum shops and into the

Continued on page 1040

THE FAMILY DEPARTMENT

In God's Acre

EMMA A. LENTE.

Where hath summer greater beauty? —
Rose-pink dawns, and dew-pearled grass,
Glorious noons of tropic splendor,
Balmy nights that swiftly pass.

Where hath summer greater fragrance? —
Beds of blossoms rank on rank,
Flowering shrubs and spicy pine-trees,
Living green each sloping bank.

Where hath summer sweeter music? —
Here glad birds sing unafraid,
Bees hum low, and crooning streamlets
Ripple down through shine and shade.

Where hath summer greater pathos? —
Mute the dwellers are for aye;
Never do they smile or listen,
Never do they work or play.

And the summer's sky broods o'er them,
Summer's blossoms bud and blow;
But they see not, and they hear not,
In their cloisters small and low!

Thoughts for the Thoughtful

Selected from the works of FREDERICK WILLIAM ROBERTSON.

Be religious. Be not anxious to seem so.

You must do the will of God before you
can judge of the doctrine of God. He only
can understand who resembles.

There is a law of infinite mercy here, but
there is a law of boundless rigor too. Sin,
and you will suffer; that law is not re-
versed.

The hardening effects of sin, which save
from pain, are worse judgments than the
sharpest suffering. Anguish is, I am more
and more sure, corrective; hardness has in
it no hope.

They whose life is low and earthly, how
can they believe in aught beyond the
grave, when nothing of that life which is
eternal has yet stirred within us? . . . He
alone can believe in immortality who feels
the resurrection in him already.

Yesterday was such a day as never was
before, and never can be again. Out of
darkness and eternity it was born, a new,
fresh day; into darkness and eternity it
sank again forever. It had a voice calling
to us, of its own. Its own work — its own
duties.

Men are ministers now who are fit only
to plow; men are hidden now in profes-
sions where there is no scope for their
powers; men who might be fit to hold the
rod of empire are now weaving cloth.
But it shall all be altered there. I do not
promise to say *how* this is to be brought
about; I only say the Bible declares it
shall be so.

The sympathy of Christ extends to the
frailties of human nature, not to its hard-
ened guilt. He is "touched with the feel-
ing of our infirmities." There is not a sin-
gle throb in a single human bosom that
does not thrill at once with more than
electric speed up to the mighty heart of God.

Why was John the most beloved? John
was lovable. Not talent, as in Paul's case,
nor eloquence, nor amiability, drew
Christ's spirit to him, but that large heart,
which enabled him to believe because he
felt, and hence to reveal that "God is
love." . . . He is most dear to the heart of
Christ who loves most, because he has
most of God in him.

Unworldliness is the spirit of holding all

things as not our own, in the perpetual
conviction that they will not last. It is not
to put life and God's lovely world aside
with self torturing hand. It is to have the
world, and not to let the world have you;
to be its master and not its slave. To have
Christ hidden in the heart, calming all.

God cannot give advice; He can only is-
sue a command. God cannot say, "It is
better to do this;" His perfections demand
something absolute: "Thou shalt do this;
thou shalt not do this."

When we are content to stand, as it were,
unclotbed before God, without one claim
upon Him except the righteousness of
Christ, there is one step made toward peace,
and then our hot, swelling hearts may find
rest.

You cannot give the pent-up steam its
choice of moving or not moving. It must
move one way or the other, the right way
or the wrong way. Direct it rightly, and
its energy rolls the engine wheels smoothly
on their track; block up its passage, and
it bounds away a thing of madness and
ruin. Stop it you cannot; it will rather
burst. So it is with our hearts.

In the dust and pettiness of life we seem
to cease to behold Him; then at night He
undraws the curtain again and we see how
much of God and eternity the bright dis-
tinct day has hidden from us. Yes, in soli-
tary, silent, vague darkness, the Awful
One is near. I have been sitting out to look
at this lovely night, with a pale, pearly
sky — into, not at, which you look, till you
have pierced into the forever.

"The flesh lusteth against the spirit, and
the spirit against the flesh." We are con-
scious, surely, of high instincts that tell of
God; conscious, besides, of grovelling propen-
sities that drag us down to earth — low
wants and lofty longings. . . . The love of
God must master the world's attraction, or
if not, then the soul is "like the troubled
sea when it cannot rest."

"As though they wept not;" that is as
though God had already removed their
grief. Else, in this world of sorrow and
distress, how should we escape despair?
Familiarity with eternal things subdues
grief, calms and softens it, gives it a true
perspective. It is only in afflictions borne
for Christ's sake — that is, in Christ's name

and with Christ's spirit — that we can re-
joice. . . . And observe, it is specially the
humble, womanlike, passive side of endur-
ance, the courage of patience, that is the
peculiarity of the Cross.

"DEARIE"

J. L. HARBOUR.

"MAMMA!"
A fresh young voice called out
the words from the top of the back stairs
in the Deering home.

Mrs. Deering was in the pantry with
her hands in a yellow mixing bowl mak-
ing pie-crust. She went to the open door
at the foot of the stairs in the kitchen,
and said:

"What is it, Dearie?"

Her voice had a weary note in it. She
had a tired look in her eyes, and her foot-
steps lagged as she walked across the
kitchen floor to the foot of the stairs.

"Are you dreadfully busy, mamma?"

"Why, yes, I am, Dearie. I'm in the
midst of my pie-making, and my bread
must be attended to, and it's almost time
to begin dinner. What is it?"

"I was just wondering if you could find
time to hem this long strip of ruffling for
me on the sewing machine? I want it
right away, and you know I cannot run
the machine myself. Could you manage
to do it for me?"

"I don't see how I can just now,
Dearie. Must you have it right away?"

"I'd like it just as soon as possible, for
I want to sew it on the dress I am going
to wear when I go out to ride with Lucy
Sims this afternoon."

"Well, if you can find time to come
down and set the table and help a little
with the dinner, I think I might hem the
ruffle as soon as I finish making the pies.
Can you?"

"I would in a minute, mamma, but
I'm trimming my hat over, and I want to
wear it this afternoon. I don't see how
I —"

"Never mind, Dearie! I'll manage in
some way. Throw the ruffling down to
me."

A rolled-up strip of some thin blue ma-
terial came flying down the stairway, and
"Dearie," whose real name was Madge,
went back to her hat-trimming humming
the notes of a merry song. Her mother
hurried back to her work and made an
effort to be quicker in her movements.
The hot summer sun came streaming into
the close little pantry in which Mrs.
Deering worked, and the big stove, heated
for baking, made the kitchen almost un-
bearably warm. Mrs. Deering fairly
gasped for breath as she knelt before the
stove while she thrust her pies into the
oven. She could hear Madge singing in
her cool room upstairs, and she longed to
go out on the shady back porch and rest a
few minutes while the pies were baking;
but there were the vegetables to be pre-
pared for dinner and that strip of ruffling
to be hemmed. She would have to
change the needle in her sewing machine
and fill a bobbin with blue thread, and
her little sewing-room was in a glare of
hot sunshine when she entered it. When
the strip of dainty ruffling was hemmed

Mrs. Deering carried it to the back stairs and called out:

"Dearie!"

"Yes, mamma!"

"Here is your ruffling all hemmed."

"That's nice! Would you mind bringing it up to me, mamma? I have my lap full of flowers and other trimmings for my hat, and can't very well get up."

Mrs. Deering climbed the stairs slowly. "Dearie" did not know that her mother stopped when half-way up the stairs and pressed her hand to her chest while she breathed hard and fast. When she had laid the ruffling on the dainty little work-table in "Dearie's" room, she said:

"How nice and cool it is up here even on this hot day!"

"It is hot, isn't it? You are as red as a beet, mamma. I haven't moved around much this morning because I flush up so if I move around a great deal on a hot day like this, and I don't want to look like a lobster when I go to ride with Lucy. We are going to make a couple of calls. Would you mind putting just a little liquid polish on my boots while you are up here, mamma? Somehow I always daub some on my fingers when I try to polish my shoes, and it is so hard to wash it off."

Mrs. Deering polished the boots and returned to her hot kitchen, leaving her daughter to her own reflections, which were of the cheeriest kind.

She was an amiable if thoughtless girl, and it was not wholly her own fault that she did almost nothing to lighten her mother's burdens. The neighbors, who talked with the freedom common to neighbors, declared that Mrs. Deering had "spoiled" Madge by not assigning to her some of the household duties, and insisting on her performing them. Mr. Deering sometimes said that he thought that Madge should be more useful and more helpful to her mother, but Mrs. Deering had always said that she wanted "Dearie" to enjoy herself, and it was not often that Madge was asked to do anything beyond caring for her own room. Indeed, there were times when Mrs. Deering had taken even this duty on herself when Madge was "in a hurry."

And yet "Dearie" was a very lovable girl, who should be classed among those whose shortcomings are due to want of thought rather than to want of heart. Her mother had "saved" her for so many years that she had come to look upon her exemption from the household tasks as a matter of course, and it seemed never to occur to her that she was remiss in her duty to her mother, who was not a very strong woman. Then her mother made the mistake of thinking that only she could do the household work as it should be done. There were times when she would have been glad of her daughter's assistance in some of the light but necessary household tasks, but she never asked for this assistance, and "Dearie" never offered it. Sometimes she said it was "too bad" that they could not employ a maid, and that she was "awfully sorry" that her mother had to work so hard.

Mrs. Deering was standing at her ironing board one morning ironing one of "Dearie's" very elaborately tucked and ruffled white skirts when the front door-

bell rang. Putting her iron on the stove, and wiping her heated face on a corner of her apron, Mrs. Deering went to the door. When she had opened it she saw on the doorstep a very bright-faced and trim young woman in a blue traveling suit that had what Madge would have called "such an air of elegance" about it. Her blue turban had the same "air," and her manner was one of grace and true refinement. She was what "Dearie" would have called "stylish" without being in the least obtrusive. Her blue eyes twinkled as she held out her hand and said:

"You don't know me, do you, Aunt Mary?"

Mrs. Deering hesitated for a moment, and then took the girl into her arms while she said:

"I guess I do know my own brother David's daughter when she has his eyes and his smile. I am so glad to see you, Huldah—so glad, so glad! Come right in."

Once in the neat little parlor, Mrs. Deering said:

"Where did you come from, Huldah? And how is your father? What a beautiful surprise this is! Why, it's ten years this summer since I saw you, but I think I would have known you after a moment or two even though you had not called me 'Aunt Mary.' How do you happen to be in this part of the country?"

"Well, papa had to go to New York on business, and at the last moment I coaxed him into allowing me to come with him. He left me at Cleveland, and I came on here alone to spend a week with you, if I may, before going on to New York."

"Only a week!" said Mrs. Deering, regretfully. "I wish it were to be a month."

"How do you do, Aunt Mary? You look so tired I am going to make you promise right now not to go to the least trouble on my account, and you must let me help you in every way I can. Where is Cousin Madge? I am so eager to see her."

"She has gone to spend the morning with a friend who is to teach her some new embroidery stitches. It is time for her to return and—here she is."

Madge came in fresh and rosy in a dainty gown of dimity it had taken her mother more than an hour to iron. She gave a shrill little cry of delight when she knew who the visitor was. The two girls had exchanged letters for years, and "Cousin Huldah" had often formed a great part of Madge's conversation when talking to other girls.

Huldah's father was a wealthy man living in a far distant Western city, and Huldah had twice been abroad, although she was but a year older than Madge. Madge had in her vivid imagination cast a sort of a halo of glory and elegance around her rich young cousin, and after the first greeting she felt a sudden sense of humiliation because of the simplicity of the Deering home and the total lack of the elegance by which Huldah must be surrounded in her own home.

"If we had only known that you were coming, Cousin Huldah, we would have made preparation for your coming, and"—

"Then I am gladder than ever that I carried out my little plan of surprising you," said Huldah. "I did not want you to prepare anything for me but the loving welcome you have given me. I shall be just as happy and comfortable without any one going to any trouble 'getting ready' for me."

This was when the two girls were in the room to which Madge had shown her cousin, and Mrs. Deering had hurried to the kitchen to prepare luncheon. After laying aside her hat and jacket and bathing her hands and face, Huldah said:

"Now shall we go down and help Aunt Mary about the luncheon? You must let me 'help out,' or I shall not be willing to stay even a week."

Madge knew that there were many servants in her cousin's home, and she was a good deal surprised when Huldah said:

"You know I always do some housework every day at home. Mamma is almost boastfully proud of the fact that her two daughters can do any kind of housework, and I'm glad of it, too. It gives me the comforting assurance that if I should ever be compelled to do the work in a home of my own—and this might happen—I should not be ignorant and helpless. Then mamma thinks that every girl, no matter what her circumstances or station in life may be, should be able to assume entire charge of her own home, make her own gowns, be self-reliant, and have what some people call 'faculty.' The older I grow the gladder I am that I know how to do so many things."

"Why, I—I—didn't suppose you ever did a thing in the way of housework, Huldah. And I supposed you had a maid to do up your hair, and"—

Huldah burst into a shout of laughter, and said, merrily:

"Why, goosey, do you suppose I would be such a useless and helpless thing as that? Why, Madge, once when our cook was sick in bed for a week sister Helen and I did every bit of the cooking, and we had a lot of fun over it. Yes, and mamma had a dinner party that week, if you please."

Madge thought with a sudden sense of shame of how she and her father had taken their meals at a cheap and dirty little restaurant when her mother had been ill for four days because Madge was utterly incapable of preparing even the simplest meal. She felt a sense of humiliation when she remembered that only the day before she had asked her mother to cut out a simple little white apron because she was unable to do it herself.

"Can you run a sewing machine, Huldah?" she asked.

"Well, I guess I can! Why, Madge, I made this dress I have on."

"O Huldah! And it fits to perfection and has such an air about it!"

"Thank you, dear. It was this way: You see we have plain dresses like this made at home, and the dressmaker had just got this dress cut out and was beginning work on it when word came that her mother was dying and she had to go at once. I wanted the dress right away, and I just sat down and made it myself. If there is anything I just will not be, it is a helpless, useless girl dependent on some

one else for everything. Now let's go downstairs and help Aunt Mary."

Madge, who had always imagined her cousin as living in the most luxurious dleness, was simply amazed at the way in which she performed household duties. Mrs. Deering was about to begin the making of a cake, when Huldah tied on a big apron and said:

"I'll make the cake for you, Aunt Mary."

Huldah's sharp eyes were quick to note the utter inefficiency of "Dearie," and she mentally resolved to do all that she could to make Madge more helpful to her mother and to herself. While they were at the luncheon table Huldah said:

"Now, Aunt Mary, you look so tired and you act so tired that I want you to lie down, or at least sit down, while Madge and I attend to the dishes after luncheon, and then I'll go down town with Madge and get a carriage and driver and we'll take a nice long ride over these beautiful hills."

"I don't think I can go," said Mrs. Deering. "I have some bread all ready to bake and there is some ironing to be done."

Mrs. Deering looked up in pleased surprise when "Dearie" said:

"You must go, mamma. I'm sure I can at least bake the bread and see that it doesn't burn, and as there are only towels and napkins to be ironed, I can do it. I want you to go."

"If it is really impossible for but one of you to go, I do think you'd better be that one, Aunt Mary," said Huldah. "You look so weary, and I know the long ride would do you good. We will go way out to the old house in which you and father were born. Then Madge and I will go some other day. I said I had come to stay a week; but there is no reason why I should not stay longer if you want me to."

"We want you to stay to the very last minute it is possible for you to stay," said Mrs. Deering.

Thus it happened that Huldah remained three weeks in her aunt's home — three happy, helpful weeks they were for the entire family. In those weeks "Dearie" awoke to a sense of her own uselessness and her lack of duty toward her overworked mother. She contrasted her own dleness with Huldah's constant and useful activity, and she thought with a sense of shame of a certain foolish pride that had kept her, the daughter of a poor man, from doing a great deal of honest work that her handsome cousin, the daughter of a very wealthy man, was perfectly willing to do. On the day before Huldah went away Madge said, frankly:

"Cousin Huldah, your coming has been worth everything to all of us. You have made us all so happy, and you have made me see a good many things in their right light. Father and I are both going to insist on mamma's acceptance of your invitation to go home with you for a long visit when you and Uncle David come this way for a little visit on your way home next month. It is so good of you to offer to take her with you, and you are right about her needing the change and rest. I have learned a good deal about housework and cooking from you, and I shall have mother teach me more, and by

the time you and uncle come I shall be ready to take charge of the house for father while mother is away."

"Good for you, Dearie!" said Huldah. "Auntie does need the rest and change, and we shall keep her as long as she will stay; and when she comes home well and strong, you shall come and make us a long visit and then go to California with us next winter."

Just then Mrs. Deering stopped at the open door, but after a moment or two, she said: "I must go down to the kitchen and get our luncheon ready;" but "Dearie" drew her into the room and said playfully, but in all seriousness:

"You must come right in here and sit in this easy-chair and make the most of Huldah's last forenoon with us, mamma. I will get the luncheon myself. I want to try some of that delicious salad and creamed toast Huldah taught me how to make last week. You sit right here, mamma."

"Thank you, Dearie!" said Mrs. Deering, gratefully. "It will seem pleasant to sit here and not have to think anything about the luncheon."

Dorchester, Mass.

THE BREEZE

The sun burns hot. On all the silent street
The dust lies white and thick. Along the road

The spearmint yields its fragrance to the heat.

Not even the shade is cool. The wharves are still,

But for the lazy creaking of the blocks
As the mail schooner raises useless sail,
And drowsy ringing as the buoy rocks
Just off the point, on every long, smooth swell.

Across the water where the line of sky
And sea lies faint, a clearer streak of blue
Comes up and spreads, and all the languors die.

The marsh grass stirs and sways. Along the wharves

Brisk, eager waves lap on the weedy piles.
The schooner's bow throws down the glittering white

Of hissing foam. The harbor wakes and smiles.

The south wind brings the sea's cool saltiness in.

— MABEL STANWOOD, in *Lippincott's*.

The Grass Cure

A SILVER gray feather on the woodland path, just large enough to make a quill pen for the fairy Oberon, tells us that summer is already past its prime, and that the moulting season of the birds has come. So when we envy them their freedom of the boughs, their choice of sun or shade, their gift of joyful song, we must remember that they, like all the children of the Mighty Father, have their times of trial following hard upon the season of their greatest joy. Like Israel on the mount of God, the call comes to them, "Ye have dwelt long enough in this mount: turn you and go" — into the land of silence and trial and preparation for a new round of the year's adventures culminating in another joyous May of love and song.

So we have a right to interpret the August silence of the birds, the slow ripening, which is also a slow decline of summer. So we may think of all these things as parables of our own human life, which,

past its youth of strength and swift, alert enthusiasm, both ripens and declines toward gray haired autumn and the wintry snows. We may fix our thoughts upon decline and so accelerate its progress. Or, more wisely — more in consonance with God's purpose and our best human experience — we may think of ripening, as the tree does, and make the most, in joy as well as fruit, of our remaining days of summer and our autumn of clear skies and bracing airs.

The August joy is often like the rests that help great music to its rhythm and its onward march of power. It is not all blinding glare on stony pavements and dust clouds from the fields and highways too long unrefreshed with showers. There come clear days, when the west wind breathes and every leaf on every tree is stirring and the silver children of the aspen boughs are awinging madly, never for a moment still; and the waters of the lake rejoice in stately dance before the throned sun in the sapphire sky. Then the white clouds move over, without haste or rest, more blinding brilliant even than the sunlit sky.

On such a morning we may thank God for a holiday, and disregard the sign of the falling feather and the repining summer change to lose ourselves in Mother Nature's dear caress as children once again, though not such restless and active children as we were of yore. Then the dancing boat, the quiet walk — best of all, perhaps, the lonely hour under the roof of over arching trees — clears heart and brain and makes us young and glad again and strong for heat of sultry suns and chill of cold autumnal winds.

The world is full of cures — grim comments, all of them, upon the sickness of the human flesh and spirit. Men try to cheer us in our gathering age with work and laughter — anything to keep from us the dark reality of creeping winter's disappointment and decay. Come, then, this August morning, let us try another cure — the cure of grass and tree, of shade and sunlight, of letting go for a sweet hour of all our troubles and taking hold of what God's gift provides in the fair world He fashions and calls good.

The grass is dry and smooth — the smooth rock makes a back or pillow. Leaping with undulatory bounds of back and tail the gray squirrel makes his rounds. The dark crown of the pine shuts out the sun, which glitters on the needles of its lowest, most outreaching bough. A bird's song, broken now and hesitant, for it is moulting time, falls on the ear. The oak leaves, all agleam, stir in the breeze. The dancing waves of the lake challenge us to glee and laughter. But yesterday a thousand cares and troubles bowed our spirits down. Today we are a part of the great, calm, strong and patient family of the earth mother. We are not perfect — see that dry bough on the pine, that flower-stalk we have crushed! hear the bird's broken song! But we are in love with perfection, we desire to lose ourselves in God who is behind all and in us all working out His own perfect will. And in that wish we find the cure of sorrow and the peace of faith and love. — *Congregationalist*.

Why Don't You Do It?

WHY don't you answer your friend's letter at once? It will have a double value if written promptly, and will take no more time than by and by.

Why don't you make the promised visit to that invalid? She is looking for you day after day, and "hope deferred maketh the heart sick."

Why don't you send away that little gift you have been planning to send? Mere

kind intentions never accomplish any good.

Why don't you speak out the encouraging words that you have in your thoughts? Unless you express them they are of no use to others.

Why don't you take more pains to be self-sacrificing and loving in the every day home life? Time is rapidly passing. Your dear ones will not be with you always.

Why don't you create around you an atmosphere of happiness and helpfulness, so that all who come in touch with you may be made better? Is not this possible? — *Presbyterian*.

BOYS AND GIRLS

A LETTER FROM THE FARM

Dear Mother,

I got here on Monday,
I'm having a whole lot of fun.
I rode on the hay all of one day,
I freckled all up in the sun.
There's cows and there's bees making
honey,
And a calf that is awfully queer.
I help feed the pigs — they're so funny!
I wish you were here.

My appetite's "truly alarming,"
So grandmamma says. I eat some!
I help them a lot with the farming,
I guess it is lucky I come.
I get in the eggs, and I'm learning
To milk — I can milk pretty near,
And mornings I help with the churning —
I wish you were here.

Please send me my two baseball mittens,
Please send me my drum, don't forget!
The cat has five beautiful kittens,
They haven't their eyes open yet.
The weather is perfectly splendid,
The skies are so blue and so clear.
I tore my best pants, but they're mended —
I wish you were here.

I work with the man that is hired,
I go with him round everywhere.
At night I'm so dreadfully tired
I most fall asleep in my chair.
Except that I get awful dirty,
I try to be good, mother dear.
Love to all,

From your little son Bertie —
P. S. I wish you were here.

— ETHEL M. KELLEY, in *Youth's Companion*.

WHY HERBERT GAVE UP CAMPING

"IT'S too mean for anything!" I wailed Herbert, in spite of his seven years. "They might take me along just as well as not."

"What would I do without my little man?" asked mamma. But Herbert refused to be consoled.

"You've got papa and the baby, so you needn't be afraid. I didn't think Ralph could be so selfish. I'd be just as good and do every errand for them if they'd only take me."

"Well, pack your traps, youngster," said the voice of his big brother behind him. "I asked the fellows if they'd care, and they said you might go. There, don't squeeze my head off!"

Herbert was so delighted that mamma had to say yes, and hurry to make a big bundle of clothes up for her small son. "It will only be for two weeks, mamma," he said as he kissed her good-by,

"and you surely can stand it that long. I put my picture on your dresser, and I'll think of you at bedtime every night. Good-by."

Somehow mamma didn't cry as hard as he expected her to do, but the fun of rumbling along in a big farm wagon made Herbert forget everything else. The camp was ten miles from home, and it took a long time to drive that distance through the hot sun, for the wagon was loaded with tents and other things needed in camping. Just at noon they came in sight of the pretty grove by the lake, and Herbert remembered his promise to do all the errands as the boys set up the tents.

"Not want any dinner! Are you sick?" demanded Ralph, as Herbert refused a boiled potato and some fried bacon.

"I like my potatoes mashed," stammered Herbert, "and I never eat fat meat."

"He's as sleepy as he can be," said an older boy, looking with pity at the tired little figure. "Take a nap on those clothes, sonny, and you'll have your appetite when you wake up."

It was four o'clock when Herbert came out of the tent, and he was very hungry indeed. One of the boys gave him some bread and milk in an old tin, and then he offered to do some errands as he had promised.

"Can you clean fish?" asked the big boy who had charge of the camp for the day, very soberly. "Well, maybe you can roast potatoes in the ashes?" he went on, as Herbert shook his head. "Or you might run across the field to that farm house for some milk and eggs."

Were those the errands campers had to do? Herbert looked across the field, and it seemed to him the house must be a mile away at least. He could go to the grocery for mamma, and wheel the baby in her cab up and down the walk; but there was no grocery here, nor babies to take care of. One of the other boys went for the milk, and Herbert was given an old fork to turn the ham in the frying-pan on the curious brick stove, while the big boy stirred up some corn meal to bake in little cakes before the glowing coals.

After supper the boys sat around the fire telling stories and making plans for the next day's fun, but Herbert was very silent. He snuggled as close as possible to Ralph, and thought of mamma wishing for him at home with only the baby to keep her company till papa got home. The big boys glanced anxiously at the drooping little boy, but not one of them said a word about home.

"Hello! Anybody at home?" called a familiar voice, and there in the dusk were papa and mamma with old Dobbin and the buggy. "We found Ralph's fishing tackle after the wagon started, so we thought we would take a drive and bring it out to him."

"I thought maybe you came after me," said Herbert with a sigh, throwing his arms around mamma's neck. "I've been wondering who would get the milk for you in the morning."

"I've been thinking of that, too," said mamma, with a little squeeze. "I wish you didn't want to camp with the boys so much."

"Oh, I'll go home with you," said Her-

bert, eagerly. "Papa says the milk pail is too heavy for you to carry."

"And who will do our errands?" asked the big boy.

"Well, there's such a lot of you boys, and mamma has only one. Get up, Dobbin!" — HILDA RICHMOND, in *Sunday School Times*.

A GARDEN SURPRISE

MRS. HANCOCK doesn't like little boys," said Hal, one day, coming from school and dropping down on the piazza at his mother's feet.

"Oh, I am sorry," said mother, "because she misses a great deal," and then she kissed Hal on the forehead. "But what makes you think so?"

"Well, she drove us away when we were down there this morning, and we were not anywhere near her land, either. She has only that tiny bit of a garden, and it is all full of rocks. She was trying to make a garden in between the stones."

"But what reason has she for sending you away?"

"Well, you see, last winter some of the boys ran into her fence with a double-runner and broke a picket. They mended it, though, and now she seems to think we all want to do her some harm."

"You must do something to restore confidence," said mamma. "She has never had any little boys, and doesn't know how nice they can be. Why don't you do something to please her?"

"No chance now; she is going away for a month."

"Just the thing," said mamma.

Hal looked up in surprise. "Why? How?" he asked.

"Why don't you and Ned go over there after she has gone and pick up all those small rocks in her yard, and carry them off in your wheel-barrow, just as you did for father? The big ones you can roll over to the back and mound up in a rockery, and put good soil over and plant some flowers. Then you could dig a few small beds, and plant lettuce, beans, radishes and beets. She is too old to make a garden and too poor to hire one made."

"Whew! I'd just like to do that," said Hal. "I will go ask Ned." Away he ran, and in a few moments came back with his chum, to talk it over with mother and to make further plans.

Some days later, when the stage had carried off its one passenger, two boys were seen going round bright and early to the little garden back of the house, and every night after school they worked for a half-hour or so. Mother would not let them work long enough at any one time to tire and to make the plan seem irksome. Papa shared his seeds with the boys, and came over once in a while to see that things were done properly.

Mrs. Hancock extended her visit to six weeks, and when she came back the yard was neat and clean, the grass mowed and thick as a carpet, the rockery was covered with morning-glory vines and nasturtiums, while up through the soil the beets, radishes and garden things were showing bravely. Under her door was a card: "Please accept the garden, with the compliments of Hal and Ned."

The next day, when Hal came home from school, his face was radiant. "You were right, mother," he said. "She didn't know how to like us. Why, it's just the best game in the world to make people pleased, isn't it?" And mother thought it was. — MYRA JENKS STAFFORD, in *Youth's Companion*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson IX

SUNDAY, AUGUST 27, 1905.

JEREMIAH 38: 1-18.

JEREMIAH IN THE DUNGEON

I Preliminary

GOLDEN TEXT: *Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.* — Matt. 5: 10.

2. **DATE:** B. C. 587; shortly before the fall of Jerusalem.

3. **PLACE:** Jerusalem.

4. **HOME READINGS:** Monday — Jer. 37: 11-21. Tuesday — Jer. 38: 1-18. Wednesday — Jer. 21: 1-10. Thursday — Jer. 26: 8-16. Friday — Jer. 39: 11-18. Saturday — Acts 5: 17-32. Sunday — Matt. 10: 11-28.

II Introductory

Jerusalem was invested by the Chaldeans. During the siege Jeremiah purchased a field in his native village of Anathoth in Benjamin, as a sign of his confidence in God's promises. When the Chaldeans withdrew temporarily to march against the Egyptian army, the prophet tried to leave Jerusalem to go to Anathoth, but was seized by one of his enemies who happened to be captain of the gate, on the charge of desertion to the enemy. The princes, whose war policy he had so stoutly opposed, put him in jail in the house of Jonathan the scribe, where he remained some time, during which Nebuchadnezzar returned, as Jeremiah publicly declared he would, and reinvested the city. After awhile King Zedekiah sent for him secretly and inquired if there was any message from Jehovah. The prophet faithfully replied that there was; that he the king would be delivered unto the hand of the king of Babylon. But having thus done his duty, Jeremiah pleaded for fair treatment for himself. To return to the dungeon in Jonathan's house meant a speedy death for him. Zedekiah was moved by the appeal. He gave orders that Jeremiah should be kept in the court of the prison. But this leniency did not shut the prophet's mouth. He constantly dinned into the ears of those passing the message that the sole condition of living was to go forth to the Chaldeans; that to remain in the city was to incur death by famine, pestilence and the sword. Upon this (and at this point our lesson begins) the princes demanded his death as a traitor, and the king confessed himself too weak to withstand them. They threw Jeremiah into a deep pit and left him to perish in the mire; but the kinder feeling of the king was excited for his rescue at the intercession of the Ethiopian eunuch, Ebed-melech (to whom was promised personal safety when the city was destroyed). Once more the king, in private conference with Jeremiah, sought counsel from God, and again, as heretofore, was directed to surrender the city. But Zedekiah "was afraid of falling into the hands of the Jews who had revolted to Nebuchadnezzar and who had doubtless many a wrong to revenge;" so he bade the prophet keep the interview a secret, and provided for him sustenance and safety in "the court of the prison," where he remained until Jerusalem was taken.

III Expository

1-3. Shephatiah, etc. — Four of the king's counselors are mentioned by name, and not mentioned elsewhere, except Pashur, who appears to have been spokesman of a deputation sent by the king to the prophet (37: 3). Heard the words that Jeremiah had spoken (R. V., "spake"). — He kept on speaking them. Unto all the people — prince or peasant, old or young. Thus saith the Lord. — The message was uncomfortable, offensive, unpatriotic seemingly, but it must be uttered. There would be no safety in resistance. The city would be taken and desolated: those who escaped the sword and famine and pestilence would go into captivity. Shall have his life for a prey — "something snatched up hurriedly and borne away with him, rather than his secure possession" (Cambridge Bible).

Now this was exceedingly unpopular doctrine at Jerusalem, especially at court with the princes and the king's advisers. It made for the prophet hosts of enemies. Men said that he was unpatriotic, disloyal to his country, and a discourager of those who fought her battles. It was a trying position, particularly trying for a sensitive soul like Jeremiah. It would have been far more agreeable to say pleasant things, to predict, for example, as other prophets were doing, that within a year or two the captives would return from Babylon and that Jerusalem would soon be independent and prosperous again. Or it would have been easier, since he had no word of peace for the people, to have said nothing at all. But God had given him his message and he needs must speak. Is there anything in literature finer than his own account of the pressure of the divine hand upon his spirit? "And if I say, I will not make mention of Him, nor speak any more in His name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Monday Club Sermons).

4, 5. Let this man be put to death. — Nothing but death could shut his mouth, they realized. For thus — R. V., "forasmuch as." Weakeneth the hands of the men of war — dispiriting them by assuring them that they were fighting a losing battle. Such a course on Jeremiah's part would have been criminal and traitorous, had he been expressing simply his own opinion. Zedekiah the king said — ready, as usual, to yield to any pressure brought to bear upon him. King is not he that can do anything against you. — He practically admits that he is a cipher.

6. Dungeon — pit or cistern, below ground. "In Palestine the rain water, which falls on the flat roofs of the houses and the paved courtyards, is conveyed to the cisterns by surface gutters and pipes, and carries with it many impurities. Much of the fever and sickness so prevalent in Palestine is due to the neglected state of the cisterns." (Wilson). As water was at a premium during the siege, this cistern, like others, was empty and foul. Let down Jeremiah with cords — they would not him kill outright. They let him down into this hideous hole, to die by inches of famine or asphyxiation. Sunk in the mire. — See Psalm 69, which seems to have been written by Jeremiah.

7-9. Then Ebed-melech. — He was an "Ethiopian," and therefore, probably, of great stature; and "a eunuch," and consequently in charge of the harem. "God has a deliverance always ready for His faithful children. Sometimes it is divine help and comfort while they remain in their fiery trials, so that, like Daniel's friends, 'they have no hurt,' and 'not even the smell of fire is on them.' Sometimes it is an agent sent to open the prison doors as for Peter. Sometimes, as for Jeremiah, it is a human messenger. But the help always comes" (Peloubet). King then sitting in the

gate of Benjamin — or "the gate of Ephraim," as it was usually called, on the north side of the city. He was probably watching the assault of the Chaldeans upon the city. Went forth — too indignant at this cruel treatment of the prophet, or too concerned for his safety, to await the king's return to the palace. These men have done evil. — There was a splendid courage in the bold indictment of both the princes and the king. Like to die for hunger. — Literally, "he is dead upon the spot for hunger," i. e., practically dead, the public store of food being almost exhausted, and he in a condition where he cannot claim his ration. No more bread. — All private stores were probably consumed.

Real excellence of character will, after all, rarely fail to win respect and admiration. It will bring support from unexpected quarters, even from those who have little sympathy with one's religious position. I suppose that the very last person in Jerusalem from whom Jeremiah looked for help was Ebed-melech. A stranger imported from a pagan land to minister to the vices and luxuries of the king, what interest had he in the fate of God's prophet? An interest very real and very important, as the event proved. During the weeks of his detention in the court Jeremiah had doubtless often seen the swarthy face of this Ethiopian passing in and out with hosts of other officers and servants, but in view of the fact that he was a foreigner and therefore could have little concern for the fate of the city and the nation, the eunuch would be the one man of them all to whom the prophet would not especially care to talk and deliver the message that was always burning on his lips. And yet, for some reason, no one in Jerusalem was more powerfully influenced by the man of God than this stranger. So convincing and impressive was his manifest integrity and the faithful and dauntless deliverance of his message in the face of deadly peril, that he won the warm and reverent admiration of Ebed-melech, who could not bear to have a man of that stamp starved in a dungeon (Monday Club Sermons).

10, 11. Then the king — pricked in his conscience, perhaps, or else overpowered by the impetuosity of the eunuch's appeal. Thirty men — a force sufficiently large to overawe resistance, and more than sufficient to extricate the prophet. Before he die. — Zedekiah realized the urgency of the case. Whatever was done must be done quickly. Under the treasury — a touch of minute description. The room in the palace where all sorts of cast off garments were kept was under the store chamber. Cast clouts . . . rotten rags — garments torn or worn out, to be used as a sort of "chafing gear" to prevent the ropes cutting into the flesh of the emired prophet.

It was an act of womanly tenderness, which makes it as fragrant as the breaking of the box over the person of the Lord. It is not enough to serve and help those who need assistance; we should do it with the sweetness and gentleness of Christ. It is not only what we do, but the way in which we do it, which most quickly indicates our real selves. Many a man might have hurried to the pit's mouth with ropes; only one of God's own gentlemen would have thought of the rags and the clouts (F. B. Meyer).

13. Drew up Jeremiah with cords — a most successful and joyful deliverance. The king again held a conference with him, but received no satisfaction; he was promised both his personal safety and the preservation of the city if he would surrender to the Chaldeans, but certain death and the destruction of the city if he refused. But

Losing Your Grip

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the irresolute king could only plead his fear of derision if he submitted.

IV Illustrative

1. Jeremiah was in a dungeon for doing his duty and trying to save his country from ruin. Within two years King Zedekiah was in a dungeon, blind and hopeless, because he betrayed his country, and had not the character nor the courage to obey the Word of God. The two prisons, equally horrible, were as different as the mists of northeast drizzle from the mists glorified by the setting sun. A criminal's prison is depressing. It puts a Cain mark on the life; the soul is bound in chains. From Paul's prison in Rome there arose, as from Jacob's pillow of stones at Bethel, a golden stairway to heaven, with messenger angels ascending and descending it. Simon of Cyrene's cross was a burden he was compelled to bear. Paul gloried in the cross of Christ. The angels saw, in the marks of his sufferings, a crown of glory. There is a great mystery about the sufferings of God's people. But freely borne for love's sake, they are seen to be far different from the sufferings of the wicked. They are a discipline; they are a means of victory; they are steps heavenward; they are proofs of the reality of virtue; the tests of Christian character, known and read of all men (Peloubet).

2.

"The world wants men — large hearted, manly men;

Men who shall join its chorus, and prolong
The psalm of labor and the psalm of love.
The age wants heroes — heroes who shall dare
To struggle in the solid ranks of truth:
To clutch the monster error by the throat;
To bear opinion to a loftier seat;
To blot the error of oppression out,
And lead a universal freedom in.
And heaven wants souls — fresh and capacious souls,

To taste its raptures, and expand, like flowers,
Beneath the glory of its central sun.
It wants fresh souls — not lean and shriveled ones;

It wants fresh souls, my brother — give it thine,
If thou indeed wilt be what scholars should;
If thou wilt be a hero and wilt strive
To help thy fellow and exalt thyself,
Thy feet at last shall stand on jasper floors;
Thy heart, at last, shall seem a thousand hearts —

Each single heart with myriad raptures filled —

While thou shalt sit with princes and with kings,

Rich in the jewel of a ransomed soul."

(Quoted by Peloubet.)

North China Woman's Conference

IRMA R. DAVIS.

The 18th session of our North China Woman's Conference was held in Peking, May 28-30, and a very blessed, happy Conference it has been! All of the twenty-six missionaries on the field were present except Drs. Benn and Stevenson, who were detained for the work's sake, and Mesdames Brown, Varsity, and Ensign, who were ill — to all of whom our sincerest regret and sympathy were expressed.

The coming of Mrs. Bashford was in itself the harbinger of a happy Conference. She kindly consented to preside, and it was she who led the devotional exercises preceding the first session, bringing from America and the Southern and Central Conferences so much of cheer, encouragement, and enthusiastic inspiration. It was indeed a real and rare privilege to have her among us. And for Bishop and Mrs. Bashford to be working in and for China, we know, is to them the realization of a long-deferred hope. Miss McHose, of Sing Yu, came up to Peking in the Bishop's party, and added greatly to the pleasure and profit of the Conference by her presence and music.

Each year the reports from the several stations grow more interesting and encouraging, and this year it was especially true. North China is gradually dropping back into a normal psychic condition after the tumult of 1900. More and more she is realizing the imperative

need of Western education — and, what is more, of Christian education — if she is to hold her own among the Powers. As it is true that "the boy is father of the man," it is equally true that the Chinese girl is mother of China-to-be. As one young native preacher expressed it in our presence: "My infant son will have the advantage over his father all of his life because he has an educated Christian mother, and, alas! I had not."

English sessions were held each morning, and Chinese sessions each afternoon. At the latter the reports of the Bible women and other assistants were read, also interesting papers most carefully prepared by the Chinese women and girls on such subjects as "Evangelistic Work in Shan Tung," by that dear old mother in Chinese Israel, Mrs. Wang, of "wheelbarrow fame"; "The Advantages of Industrial Work," by Miss T'ien Su E, and others. A most enthusiastic meeting was the anniversary of the native W. F. M. S. Much justifiable enthusiasm was expressed over the missionary collection raised in the country districts — over \$51 (Mexican); and the collection of the Standard Bearers (of the Peking Ch'ang Li combined school) was over \$46 (Mexican). The gifts represented real self-denial.

Twelve girls will be graduated this week from the high school course in the Peking-Ch'ang Li combined school. There has been a decided spiritual growth in the school this year, a number of them having been happily and thoroughly converted. Among others little "Annie Moore" — "Orphan Annie," we called her, until Bishop Moore opened his big heart and his purse for her benefit. The debt on the school building is a constant grief to us, but we know it is His work, and the Master will keep it before the minds of His people in the big mother church in America.

There are fourteen thriving day schools, representing both the city and country schools of our four foreign stations. These fourteen schools are efficiently taught by young ladies educated in the Peking Ch'ang Li combined school, and all but two of them are graduates of the school. They gladly give their services to this work for barely enough to cover their necessary expenses.

Sixty-six Chinese women attended the three training schools at Tientsin, Ch'ang Li and T'ai An Fu for six months last winter. When these women first came, while a large per cent. of them were church members, they understood almost nothing of the "Jesus Doctrine" because they had had no chance to learn. They were taught to read and were instructed in the doctrine, so that before they left all had accepted for their own this precious personal Saviour, and only a few went back to their homes without unbending their feet. To be willing to endure the taunts of relatives and friends over unbound feet, is always a crucial test of a Chinese woman's conversion.

Industrial classes were conducted in connection with Tientsin and Ch'ang Li training schools. The money earned (\$110, Mexican) helped to defray the expenses of the school and the training was beneficial, teaching them means whereby many of them are earning their living during vacation, and permitting them to help the schools as well as the schools helping them.

Two modernly equipped woman's hospitals are in process of construction — one in Peking, and one in T'ai An Fu. These much-needed buildings will be an inestimable boon to the medical work. The statistics of the past year's work make one wonder when the physicians slept or ate: 17,598 dispensary treatments, 215 patients treated in the wards, and 932 "out" calls. The fees collected amounted (in gold) to \$515.29.

Two very promising new fields of work are opening up before us which we hope and confidently expect to enter this year — at least on a small scale. The one is a Union Medical and Nurses' Training School in Peking for women and girls. The proposed plan is one of co-operation with the lady physicians of the London and Presbyterian missions in Peking.

The other open door is that of an Anglo-Chinese school in Tientsin for girls. The Chinese officials and men of wealth are demanding Western education for their girls and wish the curriculum to include English, music, and the other arts — a "finishing school," as it were. This is a golden opportunity that has hitherto been confined to the medical department — that of reaching the Chinese upper

classes with the Gospel; and if we do not, at once undertake it, the school will be established by non-Christian agencies. It is expected that the school will be almost self-supporting.

After the close of the Conference, Bishop Bashford transferred Miss Lottie McHose from the Hing Hua to the North China Conference, to take charge of the Anglo-Chinese school in Tientsin. We most sincerely regret that our gain must necessarily be such a loss to the Hing Hua work, but Miss McHose's health would not permit her to remain in that climate so far south.

Ch'ang Li, China.

Victory of Street Evangelism

From the Chicago Chronicle.

There has been a complete change within the last few years in the attitude of people on the streets toward the religious gatherings on the corners. The fringe of sneering idlers which once surrounded such gatherings has given place to a quiet and apparently interested throng of people who may not be enthusiastic, but who certainly are not contemptuous.

The hoodlum who formerly made it his business to disturb street meetings either has been converted or realizes that public sentiment is hostile to him. At any rate he has disappeared. The street evangelists have won their way into public respect; what influence they have exerted upon religious sentiment remains to be seen.

It is fair to presume that the influence has been considerable, since the growth of the Volunteers and the Salvation Army signifies that the additional membership is composed of converts from agnosticism or indifference. It is also reasonable to assume that many are influenced who do not join the organizations, preferring to affiliate with one church or another.

At any rate there can be no doubt as to public sentiment toward the street evangelists. It is respectful and friendly where it was once indifferent or even hostile.

False Hunger

A Symptom of Stomach Trouble Corrected by Good Food

There is, with some forms of stomach disease, an abnormal craving for food which is frequently mistaken for a "good appetite." A lady teacher writes from Carthage, Mo., to explain how with good food she dealt with this sort of hurtful hunger:

"I have taught school for fifteen years," she writes, "and up to nine years ago had good average health. My diet was always generous, comprising whatever I took a fancy to. I ate freely. Nine years ago, however, my health began to fail and continued to grow worse steadily, in spite of doctor's prescriptions, frequent changes of residence, and everything I could do. During all this time my appetite continued good, only the more I ate the more I wanted to eat — I was always hungry. The first symptoms of my breakdown were a distressing nervousness and loss of flesh. The nervousness grew so bad that finally it amounted to actual prostration. Then came stomach troubles which were very painful, constipation which brought on piles, dyspepsia, and severe nervous headaches. The doctors seemed powerless to help me, said I was overworked, and at last urged me to give up teaching if I wished to save my life.

"But this I could not do. I kept on at it as well as I could, each day growing more wretched, my will power alone keeping me up, till at last a good angel suggested that I try a diet of Grape-Nuts food, and from that day to this I have eaten it, finding it delicious, always appetizing and satisfying. I owe my complete restoration to health to Grape Nuts, and my persistence in using it. My weight has returned, and for more than two years I have been free from the nervousness, constipation, piles, headaches, and all the ailments that used to punish me so, and have been able to work freely and easily." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

OUR BOOK TABLE

WORLD ORGANIZATION. By Raymond L. Bridgman. Published for the International Union. Ginn & Co.: Boston.

The movement so fascinatingly described by Mr. Bridgman in this book we take great pleasure in most heartily seconding. It is nothing less than "the parliament of man, the federation of the world," so long foretold and so greatly to be desired. And as one reads the glowing pages it seems even now at the door, although more sober reflection serves to show that it will of necessity be some time before the many obstacles in the way of so glorious a consummation can be overcome. Yet it is no doubt nearer than some think, and events have a way of moving rapidly in these rushing days. Foregleams of it have already greeted us in the thirty important international congresses and conferences which have been held within the past century for the discussion and adjustment of pressing matters, in the highly successful International Postal Union, the Court of Arbitration at The Hague, the International Red Cross Society, and other most helpful prognostications and tokens. A unanimous resolution of the Massachusetts Legislature in 1903 requested Congress to authorize the President to invite the governments of the world to join in establishing a regular international representative assembly to meet at stated periods to deliberate upon the various questions of common interest to the nations and to make recommendations therein to the governments. The President took steps to this end in October, 1904, and the proposition met with a very favorable response. So that it seems certain that at no distant day, after a few formalities have been observed, the permanent administrative council at The Hague will draw up a program and summon a second peace conference of the nations which will be even more full of hope for the high welfare of the world than was the first.

In short, it seems fairly certain that in due time, perhaps before very long, some sort of organic union of mankind will be consummated, a world legislature will meet, a world executive will follow, and thus the way be open for bringing to pass the dream of the generations. It would inaugurate the grandest revolution in human history; there would come into being a political self-consciousness of mankind never hitherto achieved; and the greatest possible improvements, moral, intellectual, physical, and political, could not fail to follow. The problem of disarmament would be solved, territorial integrity assured, substantial justice in world relations brought about. Thus would be seen the decline of militarism, the revival of industry, the establishment of peace, the decay of national jealousies, the promotion of freer intercourse, the exchange of national products on better terms, and many other most beneficent consequences.

Time and space are not nearly as much against the organic unity of the world now as they were against the organic unity of the United States a hundred years ago. The nations are being driven together by the headlong rush of events. An immense enthusiasm for world enterprises will be aroused when the current once begins to sweep strongly in this direction. The grandeur of it all will be intensely inspiring, and a stimulus will be communicated to progress such as has never been witnessed. Nothing will seem impossible to the fully awakened mind of man fired and thrilled with a vision of what the race can accomplish when it is really one. Decaying, defective, effete religions will be so discredited that their adherents will speedily drop away, and Christianity as the faith of

all the foremost elements in the new world league will attain so irresistible a prestige as to make further missionary operations at most needless or at least superlatively easy. Science and art, as well as religion, will also be marvelously promoted. Of course there will remain a necessity for a world police to coerce the outlying fragments of humanity which resist the laws of the whole, and the hopelessly incorrigible. Sin and vice and crime will not disappear, nor the kingdom of God in its largest development be immediately set up on the earth. But with the full grasping of the truth that the sovereignty of the world as a single body must take rank above the sovereignty of nations, and that a world bill of rights, a world constitution and a world form of government, are in sight, a new impetus in every direction will be given to humanity. The prospect is extremely inviting, and may well justify the most diligent labor and highest hope on the part of the promoters of the movement, among whom we wish to be counted.

COMPLETE INDEX TO THE EXPOSITOR'S BIBLE. Topical and Textual. By S. G. Ayres, B. D. A. C. Armstrong & Son: New York. Price, \$1, net.

In addition to the exhaustive index, there is in the volume, also, a "General Preface to the Expositor's Bible," by the editor, W. R. Nicoll, together with "Introductions to the Old and New Testament Sections," by Prof. W. H. Bennett and Prof. W. T. Adeney. There is nothing in these of any remarkable moment. Prof. Adeney, of Manchester, says that as a result of recent studies "we have now a storehouse of collected information concerning the specific teachings of the several parts of the New Testament such as no scholarship of previous ages had attempted because the historical method on which it is all based was not practiced until recently." Yet this "historical method" is like the "abomination of desolation" to some befogged, bewildered, and badly belated guardians of orthodoxy who needlessly tremble for fear the ark will be overthrown.

THE TYRANNY OF THE DARK. By Hamlin Garland. Harper & Brothers: New York. Price, \$1.50.

This is by far the best, it seems to us, of all Mr. Garland's books. He deals with a great theme in a masterly way, deals with a theme on which there are strong differences of opinion, and on which keen feelings are aroused, in a manner that is very fair. The theme is Spiritualism, or dealings with the occult. The heroine is a remarkable medium, and through her instrumentality some astonishing things are done—things which the author assures us have come within his personal experience. Mr. Garland has done full justice to these facts, also to the various theories that men hatch up to account for them, and to the stupid, obstinate disbelief of the worldly, atheistic, scientific mind which, in spite of all possible evidence, simply says, these things cannot be so because they do not come within the scope of our philosophy, and we must reject them in spite of everything. The book is a very striking departure from current fiction, and will make its mark. We see not how it can help awakening fresh interest in this fascinating, albeit somewhat dangerous, study into the possibility of communicating between the two worlds. Mr. Garland has evidently read all the leading works on it, and is thoroughly posted concerning what may be said for and against. He so presents the case that the reader's sympathies are pretty well balanced between the interests of the medium who protests that her life must not be jeopardized in the cause of science or increased knowledge of the other world, and the interests of those who deem that

this latter is of paramount importance. The love passages are also very well managed.

YOUNG MEN WHO OVERCAME. By Robert E. Speer. F. H. Revell Co.: New York. Price, \$1, net.

Sketches of the lives of fifteen men, nearly all of them young men of an athletic type, and mostly of Princeton proclivities, who were as stalwart in religious fidelity as in more secular lines of activity. The author has laid hold of them, he says, "as a challenge to those who think Christianity a weak and unmanly thing, or as a fine but impracticable thing." They are young men of the type of Mr. Speer himself, and of Mr. John R. Mott, winners of souls, strong for the truth, ready for duty, excellent examples. To refute the notions, so popular with certain classes, that "there are only spotted men and Pharisees," or that "when a young man does live a stainless life he must be incapable of its common pleasures and joys," this is an excellent volume. For there are great numbers more, every way the equals of those here depicted.

HILDA LANE'S ADOPTIONS. By Alice McAllister. Jennings & Graman: Cincinnati. Price, \$1.50.

The negro question pervades the book. The scene is partly in Illinois, in a rabid nigger-hating village, and partly on a Southern plantation. Not much skill is shown in the depiction of character or the drawing of the plot. It is done with a stick or a broom rather than with an artist's brush. There are violent transitions, unlikely situations, unreal people, abrupt introductions, quick changes. The workmanship is crude. The occurrences do not develop naturally; they are made to order and lugged in for a sort of bizarre effect. Sensations come too frequently. The figures are moved about with too manifest

HEART RIGHT

When He Quit Coffee

Life Insurance Companies will not insure a man suffering from heart trouble. The reason is obvious.

This is a serious matter to the husband or father who is solicitous for the future of his dear ones. Often the heart trouble is caused by an unexpended thing, and can be corrected if taken in time and properly treated. A man in Colorado writes:

"I was a great coffee drinker for many years, and was not aware of the injurious effects of the habit till I became a practical invalid suffering from heart trouble, indigestion and nervousness to an extent that made me wretchedly miserable myself, and a nuisance to those who witnessed my sufferings.

"I continued to drink coffee, however, not suspecting that it was the cause of my ill health, till, on applying for life insurance, I was rejected on account of the trouble with my heart. Then I became alarmed. I found that leaving off coffee helped me quickly, so I quit it altogether, and having been attracted by the advertisements of Postum Food Coffee I began its use. The change in my condition was remarkable, and it was not long till I was completely cured. All my ailments vanished. My digestion was completely restored, my nervousness disappeared, and most important of all, my heart steadied down and became normal, and on a second examination I was accepted by the Life Insurance Co. Quitting coffee and using Postum worked the cure." Name given by Postum Co., Battle Creek, Mich.

There's a reason, and it is explained in the little book, "The Road to Wellville," in each package.

an eye to the convenience of the author. The machinery of the stage is too much in evidence; the pulleys creak and the candles glow. The sentiments are all right, and the moral effect is good, but the artistic sense of the reader is sadly offended.

BUTTERFLIES AND BEES. By Margaret W. Morley. Ginn & Co.: Boston. Price, 70 cents.

Here is a book that tells the young people what butterflies, bees, and other insects do, and how they do it. We feel better acquainted with the little people of the fields and hedges when we have learned their secrets and found out the reasons for their ways of living. It is interesting to know why the tongue of a butterfly is so long and is coiled up like a watchspring when not in use; to know that the bright wings of the butterfly are covered with beautiful little scales which, like the scales of the fish and the feathers of the bird, are modified hairs; to know how the bees take care of their hive and of their young; how they make the wax and honey; in short, to know not only how our insect neighbors look, but how they act and something of the physical structure that makes possible their actions. The book is addressed to children of eight to eleven years of age.

WHAT SHALL A YOUNG GIRL READ? By Margaret E. Sangster. The Sunday School Times Co.: Philadelphia. Price, 50 cents.

Seven brief articles, or chapters, written in this author's well-known beautiful spirit and manner, containing most excellent advice. She says, among other things: "Keep in mind, dear girls, that all life worth living is Christian life. Our Christian life is our whole life, not a mere fragment polished and kept under a glass case." "Regard health and beauty as your duty as well as your privilege." "I wish I could persuade every young girl at the outset of her life to spend a little while morning and evening in purely devotional reading." An excellent list of books is recommended, and Bible reading is especially emphasized.

PATRIOTIC STUDIES. Including Extracts from Bills, Acts, and Documents of United States Congress, 1888-1905.

No name of author or publisher is given on the title page, but the book is evidently prepared by Rev. W. F. Crafts, the indefatigable and invaluable manager of the International Reform Bureau, which has done so much for the guidance of our national legislation at Washington into right channels. All matters pertaining to morals — such as Mormonism, divorce, the caucuses — that have come before Congress in the past seven years, are outlined and summarized here, making a most useful volume.

A FLEECE OF GOLD. Five Lessons from the Fable of "Jason and the Golden Fleece." By Charles Stewart Given. Jennings & Graham: Cincinnati. Price, 35 cents, net.

The text or foundation on which the book is built is the following sentence, apparently from Bulfinch's "Age of Fable." "Jason and his men seized the favorable moment of the rebound, plied their oars with vigor, and passed through in safety." This gives rise to helpful homilies on such themes as: "The Active Hand," "The Messenger of Fate," "The Golden Quality," and "Ethics of Activity." The little book is well adapted to stimulate the heart of youth and fill it with noble impulses.

THE MIND OF METHODISM — A BRIEF. By Rev. Harvey Reeves Calkins, B. D. Jennings & Graham: Cincinnati. Price, 25 cents, net.

Very brief is this "Brief," and yet containing not a little substance worthy of meditation. The author, a missionary at Calcutta, India, examines Methodism critically, with a view to separating, as he says, "the fortuitous from the necessary," and concludes that as related to doctrine

the genius of Methodism, her peculiar mode of expression, is holiness; as related to polity it is adaptation; as related to worship it is liberty; as related to experience it is testimony. If other branches of the church have now these same things in large, perhaps almost equal, measure, it is because Methodism has taught them. We see no reason to dissent from the author's conclusions.

THE STORY OF THE MERCHANT OF VENICE, from the Play of Shakespeare. Retold by Alice Spencer Hoffman. Illustrated by Dora Curtis. E. P. Dutton & Co.: New York. Price, 60 cents, net.

Written for children chiefly, with an introduction telling about the great dramatist, and with plenty of pictures to help the understanding of the scenes. A good many of Shakespeare's own words are given, with abundant explanations.

Magazines

— *Everybody's* for August contains Lawson's story of how Rogers sneaked a million dollars and with almost incredible villainy tried to ruin Lawson's reputation at the same time. It is a thrilling exposure. Charles Edward Russell completes his account of the enormous and flagrant wrong-doings of the Beef Trust. Every person in the nation should read it. The concluding chapter is headed: "Possible Cures for a Huge Evil." Alas! there seems to be no cure in sight. We have in our midst a power greater than the law, independent of the Government, and inimical to the general welfare. In short, we live under an irresponsible and arbitrary oligarchy composed of enormous capitalistic combinations. The question is fast coming to be — if it has not already come — the life of the trusts, or the life of the Republic — which? (Ridgway-Thayer Company: New York.)

— *Pearson's* for August continues its exposure of "The Profession of Getting Hurt," and has a good article on "John Hay, World Diplomat, Author, and Journalist," with other excellent things. It is every way an admirable magazine, and appears to be prospering. (Pearson Publishing Co.: New York.)

— The principal story in *Lippincott's* for August is "Her First Elopement," by Clara Bartram. There are ten short stories and a clever paper for summer reading by Agnes Repplier on "The Album Amicorum." (J. B. Lippincott Co.: Philadelphia.)

— The *Garden Magazine* for August is so far up to, or beyond, date as to give its space largely to Evergreens for every place and purpose — how to make the grounds beautiful for winter. (Doubleday, Page & Co.: New York.)

— The *Homiletic Review* for August has two noteworthy articles, besides its usual attractive and important table of miscellaneous contents — one on "Psychical Research and the Future Life," by Dr. James H. Hyslop, and the other on "Moral Training in the Public Schools," by Dr. B. P. Bowne. Prof. Hyslop is excusably indignant at the inexcusable neglect on the part of nearly all Christian people to show any interest in the strong scientific proofs that are being constantly accumulated as to existence after death. Prof. Bowne makes some good suggestions as to what can legitimately be done for the inculcation of morality in our public schools. He would insist on moral character in the teachers as the first step, would lay great stress on conscientiousness, and would not seek to impose on the school the duties that belong to the family and the church. (Funk & Wagnalls Co.: New York.)

— The August number of the *Missionary Review of the World* deals chiefly with Africa, but has information also on China, Brazil, and the Jews of Southeastern Europe. The editor writes on "The Caravan Mission to French Gypsies." (Funk & Wagnalls Co.: New York.)

— The current number of *Current Literature* opens with a portrait of the new Secretary of State and then proceeds to review the world of politics, literature, art, religion, ethics, science, discovery, music, the drama, fiction, poetry, winding up with a complete story by

Catulle Mendes. (Current Literature Publishing Co.: 34 West 26th St., New York.)

— The *Bookman* makes "A Plea for Boreas," writes of "Sterne," "Paul Jones," "Some American Humorists," the "New Thought and its Literature," and describes very clearly "Some Modern Methods of Illustration." It also continues Mr. Peck's very valuable history of the republic during the last twenty years. (Dodd, Mead & Company: New York.)

— In *Popular Science Monthly* for August John F. Cargill shows the "Value of Old Age" by citing a few of the enormously important things in all departments of activity that have been done by those in advanced years — a crushing reply, one out of many, to Dr. Osler's foolishness. Prof. Hugo de Vries writes concerning "A Visit to Luther Burbank." The address made by Dr. W. H. Maxwell, president of the National Educational Association, at Ocean Grove in July on "Education for Efficiency," is given in full; also the address of President Roosevelt before the same body. (Science Press: New York.)

— The *Records of the Past* for July treats of "Lava Flows in California," "The Archaeological Congress at Athens," and the "Climate and History of Eastern Persia." (Records of the Past Exploration Co.: 215 Third St., Washington, D. C.)

— The July number of the *Bible Student and Teacher* continues the papers read at the New York Conference. The associate editor, Dr. W. M. McPheeters, of Columbia, S. C., complains that Dr. Lyman Abbott, Prof. W. R. Harper, and other scholars of the modern way of thinking, "persist in calling themselves Christians," while they "abuse the patience of God and men" by continuing to study the Bible after methods which Prof. McPheeters does not approve. His patience seems indeed to be sorely tried with the strange perversity of those who refuse to agree with his narrow opinions. But when he assumes that God agrees with him exclusively, and shuts out from the Christian pale all who differ with him, he goes a trifle too far. (American Bible League: 39 Bible House, New York.)

— *Photo Era* for August presents a representative collection of the photographic work of Rudolf Duhrkoop, of Hamburg — ten reproductions, "no two in the remotest degree alike in composition or pose," showing the extraordinary versatility of the artist. "Eclipse Photography" is most interestingly set forth by Edward S. King, assistant in charge of photography at Harvard Observatory. "Trimming and Mounting" is the subject of the eighth paper in the series, "The Principles of Photography Briefly Stated," by Phil M. Riley. "A Photographic Trip in the Berkshires" has some charming bits of scenery, photographed by H. W. Taylor. (Photo Era Publishing Company: 170 Summer St., Boston.)

— With a beautiful double pink hollyhock on the cover, the August number of *Country Life in America* presents a seasonable table of contents, opening with a paper, profusely illustrated, upon "The Shetland Pony." This is followed by such topics as: "Handling a Racing Automobile," "Making Successful Rugs in Country Homes," "Buying a Sailboat for \$300," "The Triumphant Eastward Progress of Alfalfa," "A Six-Thousand Dollar Suburban Home," "Seeds and Seed Pods We Eat," etc. (Doubleday, Page & Co.: New York.)

Church Organs

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EPWORTH LEAGUE PAGE

MESSAGE TO EPWORTHIANs

The Need of the Hour

REV. A. C. CREWS, D. D.

General Secretary Epworth League, Methodist Church of Canada.

THE Epworth League is now in fine condition for doing effective work. Its organization is complete and well-nigh perfect; its field is unlimited, and the opportunities of the hour are wonderful. There is reason for gratification and gratitude when we think of what has been done during recent years. Many young people have become interested in church affairs, pastors have been assisted in evangelistic services, helpful ministries of charity have been carried on, missionary enterprises inaugurated, and Bible study greatly promoted.

All these phases of Christian work should be prosecuted as vigorously as ever. We cannot afford to slacken our efforts in the slightest degree, but there may perhaps be some modification in regard to the methods employed.

What is needed more than anything else just now is a greater recognition of the value of personal service in all departments of church work. A young man in giving a paper on "How to Secure New Members to the Epworth League," at one of our conventions, said that he had just three things to recommend: 1. Personal Canvass. 2. Personal Canvass. 3. Personal Canvass. These are three excellent suggestions. It is difficult to decide which is best.

As a means of introducing new blood into a chapter, and retaining old members, there is nothing equal to personal effort by those who themselves are interested to the point of enthusiasm. Announcements from the pulpit, notices in the paper, invitation cards, social receptions, are all good, but the actual hand-clasp and the heart-to-heart contact are better. This applies to every department of our work, but, of course, with especial force to the winning of souls to Christ.

Most of our Epworth League work is done by an elaborate system of committees, but there is not the slightest opposition between this plan and the one I am recommending. The ideal committee is not a machine, but a number of living, earnest young men and women, each of whom is anxious to do something for the advancement of the kingdom of God. If the number of such a committee is five, then more than five times as much efficient work should be done as by one Christian working alone, on the Scriptural principle that "One shall chase a thousand, and two shall put ten thousand to flight." The committee work is worth more because it is systematized, and one member helps and inspires the other.

Better committee work is the greatest need of the Epworth League. More frequent meetings of the committees for prayer and consultation, for making and reviewing of plans, and for instruction in methods, could not fail to have its effect upon the membership generally. There are multitudes of young people in our towns and cities untouched by the League. Do not hastily conclude that they cannot be reached. Especially, do not give up hope in regard to the young men. It is, of course, true that the majority of our members are young women, but experience in a number of places shows that the young men can be interested and won in large numbers. A young League president was asked, not long ago, how his chapter had managed to secure so many fine young fellows in its membership. He gave the terse reply: "We went after them." That covers the whole situation. If we will go after them, there are many who can be won to Christ and to the church. The League that will do this aggressive work is the one that will win.

Toronto, Canada.

PRAYER-MEETING TOPIC

Woman's Work for Missions

Sunday, August 27

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

Aug. 21. Conversion of a woman. Acts 16: 13-18.
Aug. 22. Woman's need of Christ. John 4: 16-26.
Aug. 23. Woman's devotion. John 20: 11-18.
Aug. 24. The ideal woman. Prov. 31: 10-31.
Aug. 25. A mother's influence. 2 Tim. 1: 5, 6.
Aug. 26. Woman in the home. Titus 2: 3-5.
Aug. 27. Topic - Woman's Work for Missions. Mark 4: 3-9; Acts 9: 36; Rom. 16: 1, 2.

The Trio

In our three Scripture passages rise before us three typical women: 1. The woman who anointed Jesus, and of whom He said: "She hath done what she could." 2. Dorcas, the patron saint of Ladies' Aid Societies. 3. Phoebe, the pioneer of that growing host of elect ladies, our deaconesses, and other missionary women. These represent to us personal devotion to Christ, practical ministries, and sympathetic love. Commended they were by our Master and the chiefs of the early church. Through the Dark Ages which followed they shone on resplendently, until woman's heart, attracted again and again by the light they

reflected, has been inspired to faith in the grandeur of woman's mission.

Reflectors

1. As these three Scripture women reflected the light of Christ's love, so have the Christian women of England, and especially of America, seen their duty to their sisters in heathen darkness. Light have they shed from year to year, until now they support missionaries in nearly every foreign field. A few months after the Parent Board was organized, in 1819, a woman's auxiliary was formed and proved a strong support to the cause.

2. In 1847 the China Mission was planted, and as a companion to it the Ladies' China Missionary Society was organized, and for twenty years it did effective service.

3. The Union Woman's Missionary Society was formed in New York in 1860; and many of our ladies were active in it till the larger organization of our own denomination came into being.

4. It was not until 1869 that a few noble women, imbued with the real missionary spirit, met in Boston and organized that splendid force known as the Woman's Foreign Missionary Society.

The Watchword

"Two cents a week and a prayer!" Putting this into actual practice, great things have

been accomplished. The motto led away from selfishness into communion with God. Herein lies the secret of the phenomenal success which has attended their quiet labors.

1. This it is that has made their income about \$500,000 a year.

2. This it is that keeps some 250 women missionaries constantly at work.

3. This it is that keeps up the interest at home by means of 6 000 auxiliaries and 160 000 members.

4. This it is that sends 25,000 copies of the *Woman's Missionary Friend* into our Methodist homes.

5. This it is that is helping mightily to penetrate to the core of heathendom.

An Earnest

In 1886 a little girl was born in Foo Chow, China. Her father was a military mandarin who early embraced Christianity. His six sons he led to Christ and also his little girl, Hu King Eng. She was sent to the Foo Chow boarding school, and after graduating came to New York under care of our Woman's Foreign Missionary Society. After ten years of special preparation she returned home as Dr. Eng. So proficient did she become that the greatest man in China, Viceroy Li Hung Chang, employed her as physician in his private household. Thus his powerful influence was won in favor of missions. Grand indeed is the work being done by our women in the foreign field.

"The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's tower
Shall all the world command."

Norwich, Conn.

Epworth Hall

THE boarding-house problem is being solved in part by the Epworth League of Tremont Street Methodist Episcopal Church, for they have secured a Christian home where men can live reasonably while in Boston. The house is one of the most desirable and homelike in the city. Young men can be accommodated within a half-



block of the church, and within walking distance of their business. Being midway between Tremont St. and Columbus Ave., the street cars are near at hand for any place of business in the city. The Hall will be a centre of church life for young men. As rooms are limited, an early application should be made. Write for rooms and terms to Mrs. Alice M. Fairbank, 19 Concord Square, Boston, Mass. Methodist young men who wish for a good home and a chance for service will find both here.

The way to regain your health after sickness is to take Hood's Sarsaparilla - it tones the whole system.

Good Christians Go to the Theatre

Continued from page 1039

meeting. Good Methodist women, young, middle aged, and older, did personal work with the lost girls upon the streets, escorting them to the midnight meeting where they sat beside them until the close. Soon after eleven o'clock the procession of workers returned with the very people they had gone out into the streets and lanes of the city to bring in.

We took a seat in the front gallery, where we had a full face view of each one present. They were confined to the floor. We watched them literally brought in, for some were so drunk they could not come alone. The leaders of the meeting were within a few inches of where we sat. It was a noisy crowd until singing began. Oh, the quieting power of music! On each side of a preacher sat a drunk. When "There is a fountain" was being sung, he knew it. When the Scripture was read, the other said: "That is good." When asked how they knew, one said he used to go to class-meeting; the other had been a Sunday-school scholar. As we sat and looked into those faces, some clean, others not so, and all of unclean hearts, we were so moved that we wept like a baby, and did not try to stop our tears. Poor girls, mostly sailor-hatted girls—we are told this is a mark of a certain grade of them—girls who are mere children, not yet out of their teens! Almost every drunken man was a young man, the majority of them about twenty years of age. We felt sure some of these had never had a fair chance in life—had been, as one has said, rather damned into the world than born into it. It would have been more than "money in their pockets if they had never been born." We noticed the skill of the leaders. The Scriptures they read were the most tender passages of the Bible, chiefly such as: "He was wounded for our transgressions, He was bruised for our iniquities," etc. At the close one drunken voice said: "Good!" The appeals made were most tender and loving. We watched the effects upon the faces of the hearers, and saw the new and strange expressions made by these tender appeals. What a sight it was to see some of Bristol's purest and sweetest Methodist women, who stand high in Bristol society, placing their hands lovingly upon their fallen sisters, and wooing them into the inquiry-room and to a new and better life. The wife of the chairman of the Bristol District, the leading Methodist lady of this section, was one of the most active in this hand-to-hand and heart-to-heart work. The Saviour touched the leper clean; these holy women touched these social lepers to try and help them to cleanness. We saw some of England's finest Methodist young men, from the highest social and intellectual walks of British Methodism, down in that crowd talking with drunken men and begging them to begin a new life. How ashamed of ourself we felt as we looked upon those workers for Christ and fallen souls!

As twelve o'clock approached, the leaders began to draw the net. How lovingly and skillfully they did it, while we prayed for them. The net contained at least fifty, and three who went into the inquiry-room, or rather were led in there. The workers

looked as happy in doing this as do the finders of much fine gold. During all this work in the hall, ladies were in the kitchen preparing hot coffee with which to help sober the inquirers. Several signed the pledge in the open hall, in sight of all the people; several professed conversion in the inquiry room. Each name and street and number, if he had such, were taken, for personal visitation. Converted drunkards will have the watch-care of these, under the eye of the leaders of the mission. Conversion and culture are the watchwords of these workers. They follow up the converts and seek to environ them with persons and influences which will make it impossible for them to long for their former cups and cup-company. Doubtless some of those men, rescued that night, will become workers in the church, and some of those poor girls, more sinned against than sinning, will yet become mothers in Israel.

To attend a mixed Conference, in the morning, made up of the "Legal Hundred" ministers and two hundred others, and three hundred leading laymen, members of the "Representative Conference" which precedes the "Ministerial Conference;" to attend the Garden Party in the early evening, where the elect ladies of Methodism accompanied their husbands, fathers and brothers, to this high-class Methodist social function; then, at midnight, to attend a Conference Rescue Mission, gave us a splendid opportunity to see the flexibility of Methodism. It is not a class religion. It is for all sorts and conditions of men. While it goes to the great middle classes and the higher class who need it, it also goes down to the lowest class, that needs it perhaps most of all. We say "perhaps," because we are not sure that the worst people are found only in the slums, or that the worst sins are always those that are the most evident to the eye and the ear. The Bristol Conference of 1905 is making a deep, and we believe a lasting, impression for good not only in Bristol, but in all the southwest of England. Last night three great meetings were in full blast—one in Bristol, one in Bath, and one in Weston-super-mare.

Bristol, England, July 25.

CANADIAN METHODISM

"SIGMA."

[The Annual Conferences

THE twelve Conferences into which the Methodism of Canada is divided have once more met, and, with little if anything specially noteworthy, have completed their various tasks and entered upon another new ecclesiastical year. As usual, for reasons of failing health more than any other cause, some of the venerable men of the Conferences were absent, and their familiar faces and forms were missed in the annual assemblies. There is something at once pathetic and admonitory in witnessing the brethren and fathers who were for many years in the front in all discussion and aggressive work retiring into the quiet nooks, disabled by growing infirmities and then passing out of sight, if not out of memory. Since the foundation of Methodism in Canada, about 870 ministers have passed away; but it still remains true that though God buries His workmen He still carries on His work.

The "evangelistic note" was heard with increasing clearness in all the Conferences when the state of the work of God was under review. The spirit of expectation is abroad, and all signs point to aggressive work in the near future. The various parts of all the complicated machinery of the

Methodist Church of Canada appear to run with commendable smoothness and effectiveness. The confederation of the different branches of the Methodist families some twenty years ago was a wise movement. It has during this period proved in many ways a great triumph of brotherhood, of foresight, and of Christian statesmanship. This consolidated Methodism today in the Dominion ministers to about one million adherents and members, and is a growing force as a national influence and power. As a world-wide example and demonstration of what the scattered Methodisms can do when wisely marshaled into a great and enduring organic union, Canadian Methodism has become an influence which is telling powerfully for good, especially in the mother land where the question of union is becoming more intense from year to year. From returns to hand it appears that there is a net increase in the membership for the past year of between 5,000 and 6,000, the Conferences showing the largest increase being those of the Northwest. When it is remembered that some one hundred thousand new settlers are passing into this part of our Dominion every year, it is no marvel that church life is increasingly active, and that unusually large numbers are added to the roll of the church.

Lack of Ministers

One of the real difficulties which the stationing committees of the several Conferences have to meet is the dearth of candidates for the ministry. The prospect for the Maritime Provinces is really alarming in this regard. If it were not for the supplies secured in England from the ranks of the local preachers, it would simply mean that many of our stations would be left unprovided for and the work would most assuredly suffer. Our superintendent of missions in the Northwest is now in England endeavoring to enlist some eighty candidates for the work in that rapidly expanding section of our church's territory. Thirty years ago a dozen missionaries or so met all the needs there; today there are four Conferences well equipped with between five and six hundred ministers and missionaries, and yet the demand for more is loud and persistent, such as to justify the action referred to above.

Schools of Missions

In various centres throughout the Dominion the mission authorities located at Toronto have organized what are called "schools of missions" where addresses by our general superintendent, Dr. Carman, the missionary secretaries, and other specialists are given. The "school" continues for about one week, when during the several days the different aspects of missionary methods and work are discussed.

Commencing with Monday, July 31, one of the "schools" for the Eastern Provinces opened in St. John, New Brunswick. There lies before me a program for the sessions covering some six days, and it evidently has been prepared with the greatest care. As an educational influence it is impossible to overestimate the value of this new organization. The policy of our Mission Rooms is to bring by all effective means the interests of our rapidly growing missionary work before our people. Missionary literature is being circulated as never before, so that by pen, platform, pulpit, and schools the opportunities and responsibilities of the Christian Church in the evangelization of the world are being set forth with a clearness and urgency which are already telling in the substantial results which are reported from year to year. This year, so far as the income for missions is concerned, is the

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banner year in the history of Canadian Methodism. The increase is likely to surpass by many thousands of dollars the amount realized a year ago, which was then the high-water mark in missionary givings.

Organic Union

The question of union between the Methodist, Presbyterian and Congregational Churches of Canada is for the present exceedingly quiet. The committees to whom were relegated the many problems of doctrine, polity, etc., some few months ago, have not yet reported — your correspondent is not aware that they have even met as yet for consultation. They will all be called doubtless before the end of the year, and their reports will all be ready for our General Conference, which meets in 1906. The prevailing sentiment in all the churches may be said to be favorable to such a union, but the most sanguine recognize difficulties which will require all the wisdom and grace of the several churches concerned to grapple with and overcome. In the Eastern Provinces there is not much interest in the contemplated confederation; there is certainly no enthusiasm.

THE CONFERENCES

MAINE CONFERENCE

Lewiston District

Cumberland and Falmouth. — The people on this charge are delighted with the pastor and his wife. On both parts of the charge strong words of praise are spoken, showing the strong hold already gained by Rev. B. F. Fickett. Water has been piped into the parsonage at a cost of \$35. Other improvements, such as whitening, painting and papering, have been made at a further cost of \$30. Good congregations greet the minister each Sabbath. Children's Day was observed at both churches, with good collections for the Children's Fund. Four children were baptized. At the Foreside Church especially many summer visitors are present in the congregation. Two members have recently been received by letter.

Bolster's Mills. — Rev. D. A. Tuttle is serving his second year here, and his services are highly appreciated, both in the pulpit and in his pastoral work. Extensive changes have been made in the parsonage purchased last year. New windows, with large lights, have been placed in it, the roof has been raised, some painting done (with more to follow), and a good stable built. When the repairs are completed, this charge will have an excellent parsonage.

Mechanic Falls. — Business depression in this village makes it hard for the churches; for many of the people have already moved away, and still others are going. Notwithstanding the difficulties of the situation, Rev. Hosea Hewitt enters upon his work as pastor with a strong determination to win victory for God's cause; and already his able sermons and faithful pastoral work are bringing good to pass, and the church is taking on new courage inspired by the spirit of the pastor.

Oxford and Welchville. — Rev. W. T. Chapman has entered upon his first year here with good promise of success. After boarding for some time, the pastor has found an excellent house to be used as parsonage, situated on the shore of the lake, and an arrangement has been made by which the church can purchase it.

Gorham, N. H. — Although the people have been bearing the heavy burdens incident to the

repairs and improvements on church and parsonage, they do not forget the needs of their pastor. On June 24 they surprised him with a donation of \$12 worth of groceries and \$5 in cash, and July 27 they presented him with a barrel of flour.

Berlin. — This rapidly growing city is a hard field for the Protestant churches; for about 75 per cent. of the population is Roman Catholic. The pastor of our church, Rev. J. A. Weed, is an earnest worker, and finds faithful fellow-laborers among his people. He is in demand for special sermons, and has preached lately before the G. A. R. and the I. O. O. F. The various departments of the church are in a healthy condition. The Sunday-school is increasing in attendance and interest. The Epworth League since Conference has raised \$25 toward paying for the piano. The Ladies' Aid Society in the same time has paid over \$100 toward the debt and current expenses. Miss Hayward, a deaconess from the Home in Portland, addressed a service in June, and a contribution of \$17 was made to the Home.

Berlin Mills. — Rev. A. M. Hansen is still working earnestly in the Scandinavian Mission here. Immediately after Conference new pews were placed in the church, which are found to be a great improvement over the old seats.

Pownal and Durham. — Rev. James Nixon is pastor of this old Methodist field, and feeds his flock on solid food from Sabbath to Sabbath. The pastor is not only an itinerant, but also a pedestrian, covering his large field on foot. Like many other country charges in Maine, this one suffers from the exodus of the young people from the farms to the cities and manufacturing centres.

Lisbon Falls. — Here we have a church in a growing village, with great promise for the future. Rev. J. C. Prince is the pastor. Though he has only just entered upon his first year here, he has already won a large place in the affections of the church. The promise is excellent for a good work.

Fryeburg Harbor. — The pastor of this charge, Rev. E. F. Doughty, is one of the two men in the Conference serving on the seventh year; and the people say that he was never so popular as now, and has this year the largest congregations of his pastorate. An attempt was made this year to hold a camp meeting on the old Fryeburg camp-ground by the Evangelistic Association of New England; but although arrangements were carefully made and a fine list of speakers provided, the attendance was very small.

West Baldwin and Hiram. — This is an old-fashioned circuit, and the pastor, Rev. J. M. Potter, finds plenty of exercise riding over the hills. The people say they have one of the best men in the Conference. They fear he is working too hard, and think some arrangement should be made to lessen the extent of the charge. At Hiram there has been a good revival interest, with quite a number of conversions; 9 have recently been baptized and joined the church on probation. C. F. P.

NEW HAMPSHIRE CONFERENCE

Dever District

Hampton. — Some time in July, during a severe electric storm, the stable at the parsonage was struck and set on fire, and stable and parsonage were burned. Most of the furnishings of the house and of the pastor's library were saved. The property was insured in the Church Insurance Co. for \$700. An adjuster from the Chicago office has been to Hampton, and after due examination has assured the payment of the full amount. Instead of rebuilding there is a fair prospect of buying a good house near the church. The pastor, Rev. C. M. Tibbets, is diligently laboring to bring this to pass. Hampton people have courage and push, and doubtless this new and better property will be secured.

Merrimacport. — Rev. A. M. Shattuck has been busy in this field. On Memorial Sunday he preached before the G. A. R. Post and the W. R. C., and received many appreciative words after the effort. He also preached the baccalaureate for the Merrimac High School, an outline of which appeared in the *Haverhill Gazette*. A few weeks since, the Epworth League issued an invitation to members and friends to earn one dollar each for the church

and to be ready to give personal experience of such earnings in due time. This "experience meeting" was held at the church, July 27. Decorations, music and readings helped to make it an occasion of interest and pleasure. Some ninety persons recited their experience, and \$120 were brought in. With this fund the church walls are to be retinted, a new carpet laid, and electric lighting introduced. Well done! The Sunday school has enjoyed an outing at Canobie Lake — about 75 in the company — and a net gain of some \$5 was assured the treasury of the school. A Home Department and a Cradle Roll are being organized. The Junior League has an average attendance of 15 for the past year. Seven members have received certificates for completion of the primary grade course of study. Revs. J. Parman Shook and W. B. Locke, with their families, are passing vacation days with Mr. and Mrs. Rowell of this church. These preachers will each contribute a sermon for the edification of the Merrimacport people. A goodly company plan to attend the camp-meeting at Hedding.

Newfields. — The Sunday school had a delightful out-of-doors day at the "Hill-top" place of Mr. and Mrs. Eugene Cox. These good friends are of the Malden tribe of Methodists. Their summer stay in Newfields is a benison to church and town. Annually they invite each of the Sunday-schools of the place to share the delights of their hill with its open, sunlit spaces and its abundant shade. Some 75 of our school were in evidence, and brought away only pleasing memories of a gracious day in God's free air.

East Rochester. — In connection with Children's Day about fifty little people indicated a desire to be the disciples of Jesus. Rev. A. W. Frye, the pastor, then tried to teach something of the sacred import of such an expression of desire and purpose, and also to put upon the church afresh the burden of caring for the little ones who believe in Jesus. The Sabbath after, 3 children were baptized. Two adults have started in the way. One of them has been baptized and received on probation; the other is expected soon to take like steps. For the first quarter of this year the average attendance at Sunday-school was the largest on record at East Rochester. Attendance at preaching services and at social meetings is increasingly good. Some who have been silent have now a voice. The Ladies' Aid Society is a live body. Paint, paper and matting have been furnished for the freshening of the parsonage. The house has been connected with the city water and the city sewer; and the kitchen at the church has

Useful and Beautiful

The Union Pacific Railroad has just issued an illustrated booklet on the Lewis and Clark Centennial, which is a complete guide to Portland, the Exposition, and the Pacific Northwest generally.

It is eminently a pocket manual for visitors to the Centennial. It contains a map of the United States, a large bird's-eye view map in several colors of the Exposition grounds, with directory, colored map of Portland, beautiful half-tone illustrations of the Exposition buildings, and much general information concerning hotel rates, street-car lines, and other things which strangers to Portland will want to know about.

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also been thus connected. These improvements cost \$100, and the Ladies' Aid has paid the bills. This, also, is well done.

CENTENNIAL AT TUFTONBORO

The centennial of this church was duly celebrated, Sunday and Monday, Aug. 6 and 7. Presiding Elder Sanderson had charge of the services. Sunday afternoon he preached from John 5:36. The sermon is reported as fine and strong. In the evening Rev. A. M. Markey, of Marlboro, N. H., pastor at Tuftonboro, '96-'99, spoke from John 18:33, of the "Faultlessness of Jesus." His former parishioners were glad to hear once more his familiar voice. Special music was arranged for both days, and large audiences were at each assembly. A visit to the early burial-ground was made by Rev. Messrs. Sanderson and Markey. Rev. Joseph Kellum, first on the roll of the "Honored Dead" of the New Hampshire Conference, and his wife were buried there. There, also, side by side, repose three children, one each from three households of ministers formerly in service on this old-time circuit.

On Monday the clergy present were reinforced by the coming of Revs. J. E. Robins, G. W. Buzzell, G. W. Jones, and George Ingram. At 2:30 P. M. the special anniversary services as per printed program were opened, Rev. R. Sanderson presiding. After a hymn a Scripture lesson was read by Rev. George Ingram, and prayer by Rev. A. M. Markey followed. An anthem was rendered by the choir, and an address of welcome was given by Rev. Dr. J. E. Robins, recently presiding elder of Dover District, now pastor of Trinity Church, Manchester. Response was made by Rev. G. W. Buzzell, of Good Will Institute, Nashua. This was followed by an interesting and valuable historical address by Hon. Henry A. Neal, of Charleston, Ill., a native of Tuftonboro. Another son of this town and church, Rev. Dr. C. S. Nutter, widely known as hymnologist and minister, was not present, much to the regret of all.

In the evening a praise service, with Scripture reading and prayer, was made luminous by reminiscent addresses by former pastors, punctuated and enriched by songs, and earnest words of evangelism from Rev. L. N. Fogg, of North Wakefield. A closing address was made by Presiding Elder Sanderson. Choir and congregation lustily, as becomes the tribe of Wesley, sang "Coronation," and the celebration of one hundred years of Methodism in Tuftonboro was at an end.

The first sermon by a Methodist minister at Tuftonboro was preached by Caleb Dustin in a private dwelling since known as the "Old Peavey House," which was still standing in 1880, says Rev. G. W. Buzzell, in a historic sketch of this early circuit, printed in a small sheet issued by him when pastor there. These notes are based on the data collected by him, much to his credit. Mr. Dustin's text was: "I am not ashamed of the gospel of Christ." The next year (1805) Tuftonboro was added to the N. H. District, New England Conference, and Lewis Bates was preacher, with John Brodhead presiding elder. Bates only was on the circuit the first quarter; Thomas Goodhue tolled with him the second quarter; the third quarter Lewis Bates, John Johnson and Nathaniel Stevens traveled the wide space; and Bates had Warren Banister and Benjamin Bishop as helpers the rest of the year. Mr. Buzzell thought these pioneers had other objective than the loaves and fishes, as he found the record of the whole amount collected in 1805 to have been \$26.45. Of this Lewis Bates had \$18.07, Thomas Goodhue \$6.48, the presiding elder, John Brodhead, \$4.10. The small balance went for incidental charges. Discouragement was not. Brodhead was presiding elder in 1806, and Bates and Banister continued to travel Tuftonboro Circuit. In 1809 there were 300 members on the circuit, and \$100 were contributed for the work.

In those early days this circuit was fifty miles long by thirty wide, inclusive of ten or more towns. The principal were Rochester, Wakefield, Wolfboro, Milton, Moultonboro, Ossipee,

Tuftonboro, Brookfield, Parsonfield and Newmarket (then generally called Newfields). Newfields is now the name of a town set off from Newmarket and long called South Newmarket. It will be seen that this circuit included a generous portion of the hill and lake country of the State.

The first meeting-house for the Methodists of this section was built at Tuftonboro in 1820. The walls were not plastered, and the house was warmed from a huge fireplace. The next, built soon after, was at Wolfboro, of like roughness, but without any provision for a fire save that kindled in the hearts of men by the Gospel. A church for Rochester was built in 1825. Mr. Buzzell fails to note when the first building at Tuftonboro passed and the later structure came into service. For some years, now, Tuftonboro has been joined with Moultonville in the Conference list of stations. It no longer has the early vigor. Sons and daughters of the old families have moved elsewhere, carrying something of the strength of the hills and of the influence and power of the church of their childhood and youth for home-building and civic well being.

O. C.

Concord District

Lisbon.—Mrs. Watson, wife of the pastor, Rev. John Watson, underwent a severe surgical operation some weeks ago, but under the skill and care of Dr. H. Boynton, of Lisbon, and Dr. Gile, of Hanover, she is now regaining her strength, although for some time her life was despaired of. The work at Lisbon continues to prosper, and large congregations greet the pastor every Sunday. The friends of the pastor and his wife recently manifested their appreciation by presenting them with over \$200 in cash. All the interests of the church are being cared for, and a good year is expected. Mr. Watson recently addressed the Ammonoosuc Club of Lisbon on "Independence." The local paper gives an account of the address, which was interesting and instructive.

Littleton.—Rev. W. F. Ineson is having a good year thus far. Nothing but words of appreciation are spoken of him. He is evidently the right man in the right place.

Milton.—Rev. N. L. Porter is doing an excel-

lent work in this place. It is his fourth year, and if one is to judge by what has already been accomplished this year, it bids fair to be his best. He is a strong preacher and a faithful pastor. His prayer-meetings are seasons of spiritual uplift, largely attended and well sustained.

Stark.—Rev. N. M. Shaw, the new supply on this charge, is doing well. He has already made a good impression among the people in the various branches of ministerial work.

Chichester.—Rev. D. W. Downs continues faithfully at work, preaching the glorious Gospel of the Son of God, visiting the people and caring for the varying interests of the kingdom of God.

The *Whitefield Times* of recent date contains an excellent cut of Rev. J. M. Durrell and a two-column account of his visit to that town. Dr. Durrell was in Whitefield primarily to represent Tilton Seminary, which he did in his usual luminous way that gains many friends for that excellent institution of learning. Sunday evening he gave his lecture on Moses entitled: "An Egyptian Prince of the House of Rameses."

Weirs Camp meeting.—From the standpoint of preparation everything is now ready for the Weirs camp-meeting, to be held August 14-18. A strong program has been issued by Presiding Elder Curl, which contains several features of much interest. Epworth League day on Wednesday will bring together the young people of the district to listen to some of the leaders of the young people's movement in New England. There will be a morning watch each day, the women's missionary meetings, and the usual preaching.

Bristol.—Rev. Otis Cole very acceptably supplied this pulpit during the absence of the pastor, Rev. A. B. Rowell, on his vacation, and his former parishioners were delighted to see him among them again. Bristol people express themselves as much pleased with their pastor. They look up to him as a man, thoughtful and pious, and a good preacher. Bristol itself is a busy place. The summer season brings no little rush of tourists, while many are seeking vigor for body and mind in summer homes about Newfound Lake. The church here, like all the



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\$27.50 To Hot Springs, S. D., and return. **\$30.70** Deadwood and Lead and return. On sale daily until September 30, inclusive.

\$20.00 To Duluth, Superior and Ashland and return. On sale daily until September 30, inclusive.

\$17.25 To Marquette, Mich., and return. On sale daily until September 30, inclusive.

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others, has its problems, some of which call for much wisdom and prayerful labor; yet there is confidence that Mr. Rowell will prove the wise and helpful man for the place.

Penacook.—The work here is thriving in the hands of Rev. Charles W. Martin. The people speak in none but the kindest of terms of his labors. As a preacher and pastor he is winning a warm place in the hearts of all. Recently he administered the ordinance of baptism to 1 child and 8 adults, received 3 on probation, and 3 into full membership. Rev. Otis Cole was present at this service by invitation, and baptized Mr. and Mrs. Martin's boy, Charles Edward.

Monroe and North Monroe.—Extensive repairs have been made at both of these places under the leadership of Rev. Guy Roberts. Both of the churches, the vestry building and the parsonage, have been painted two coats since Conference, and now present a most attractive appearance. The pastor raised the needed funds by subscriptions, assisted by the Ladies' Aid Society and the Ladies' Mite Society, who helped on the parsonage and vestry. The total expenditure was \$250. Mr. Roberts also helped to paint all the buildings, and did the parsonage all by himself. Two baptisms have been solemnized since Conference, and one person has been received on probation. The finances are in good condition. The pastor and his wife, together with two ladies of the parish, took a ten days' carriage drive and camping-out trip through the White Mountains, Mr. Roberts having been granted two Sundays by his official board.

Concord, Baker Memorial.—This church welcomed their pastor for the fifth year with the largest, most enthusiastic social function held in many years. All through this pastorate all financial obligations for running expenses have been promptly paid, and for the past two years every dollar of apportionments for benevolences has been fully met. During this time \$2,200 have been raised for the payment of interest money and in reduction of the debt, and about \$1,000 have been expended in repairs. All departments of the church show a healthy growth and aggressive work. On Children's Day 9 children were brought to the altar for baptism. Holy communion—the great memorial service of the church—is observed at the evening hour, is very largely attended by the congregation of the church, and is always a season of power and refreshing. Accessions to the membership are the rule at this service. The pastor, Rev. Edward C. Strout, takes a short vacation to visit his father at North Yarmouth, Me., and Rev. N. T. Whitaker, D.D., supplies the pulpit in his absence.

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VERMONT CONFERENCE

St. Johnsbury District

Barre.—The pastor, Rev. R. F. Lowe, is absent for the month of August, enjoying a well-earned vacation. The presiding elder found a fair-sized congregation and a Sunday-school numbering 187. Miss Elizabeth Hanson, who has been doing efficient service as a deaconess on this charge, is at present assisting Rev. J. O. Sherburn, former presiding elder, on his work at Bradford.

Bloomfield.—The work is reported as going well at this point on the Connecticut, and one person was received to full membership on the last Sunday in July. Rev. G. B. Nye is in charge.

Holland and Morgan.—Favorable reports are also received from this charge, which is well up toward Canada. At Morgan Corner Church a steel ceiling has been placed and painted, the old chimneys and stoves removed, and modern heating apparatus is being installed underneath. At Morgan Beach an 1800-lb. bell is waiting to be hoisted into place, while interior improvements and the building of horse sheds are contemplated. At Holland considerable improvements were made on the parsonage at the incoming of the pastor in the spring, money was in hand for needed changes in the water supply, and the pastor is hoping to see new paint and a bell on the church. One young man began the Christian life on the occasion of the elder's visit, and report comes of a backslider reclaimed later. Rev. F. B. Blodgett is the pastor.

Williamstown.—This is another point where the pastor is absent for a vacation, and Rev. F. E. Currier and family are occupying their cottage at Joe's Pond, or "Lake St. Joseph," as some recent authorities would designate it. Mr. Currier is in high esteem among the people, both for his pastoral work and that in connection with the schools. Our people and those of the Congregational Church work harmoniously together, and, in the absence of either pastor, worship as one body. The presiding elder preached to them on the first Sunday evening in August, and found a numerous and attentive audience. In Rev. D. H. Strong of the sister church he found a friend and fellow pastor of other years, and one with whom it would be very unreasonable to have other than pleasant relations.

Our School.—Montpelier Seminary is just a little beyond the bounds of this district, but the writer was called there recently as one of the trustees of the Clark Will Fund. The meeting was held for the purpose of considering certain questions growing out of Dr. Pearson's proposed gift of \$50,000 to the school, and the conditions connected therewith. An adjustment of matters between this board and the Seminary was reached, to which the trustees unanimously agreed, and which was perfectly satisfactory to the friends of the school, who were represented in the meeting by its efficient head, Dr. E. A. Bishop.

F. W. L.

N. E. SOUTHERN CONFERENCE

New Bedford District

Cuttyhunk.—Milton L. Davis, a student preparing for the ministry, is supplying this island church—the most isolated church on the district. About 150 people have their permanent home here. In summer there are probably 200 or more who come here for the vacation period. There is a very comfortable Methodist church. For some years no attempt has been made to maintain preaching except in summer. Under the leadership of Mr. Davis, with the approval of the presiding elder, an attempt is now being made to once more provide for a resident pastor. There are a goodly number of young people here, and they need regular religious services.

Falmouth.—The parsonage debt is slowly but surely disappearing, and a new organ is to be secured. The pastor, Rev. M. S. Stocking, is recuperating at Clifton Springs.

Long Plain.—The present supply is A. M. Davidson, of Indiana, who is to enter the Boston University School of Theology this fall.

Cottage City.—Improvements on the parsonage, previously mentioned, have been completed. Not for the pastor alone? Of course not! Miss Anna Billings, of West Bridgewater, a most estimable and capable young woman, is

now Mrs. Clayton E. Delamater, and the happy couple are at home in the refitted parsonage.

Provincetown, Centre.—Governor Douglas attended services in this church the other Sunday morning, a very large congregation being present. The pastor, Rev. W. H. Allen, spent several days at Yarmouth Camp-meeting, conducted Sunday services in the church at Stoneham in exchange with the pastor, and then went on to Nova Scotia, his boyhood home, for visiting and rest.

Chatham.—Old Home Week was especially successful here this year, and the chairman of the committee, Rev. Charles Smith, of our church, is receiving high commendation. The union services on Sunday, in the Methodist Episcopal Church, were well attended, the sermon being preached by a "Chatham boy," Rev. S. S. Nickerson.

Vacations.—Revs. G. H. Bates and H. A. Ridgway are at Lake Winnepesaukee; F. W. Coleman at Lake Wentworth; J. E. Blake in New Jersey; Jacob Betts and John Pearce at Willimantic Camp-ground; Joseph Cooper at Seltuate; M. B. Wilson at Little Compton; H. H. Critchlow at Swansea; Eben Tirrell at South Chatham; O. E. Johnson and N. B. Cook at Yarmouth Camp-ground; W. A. Luce and J. S. Bridgford at Cottage City; H. W. Brown and C. H. Smith at Harwichport; R. S. Moore hopes to visit his home in Pennsylvania; and Presiding Elder Ward will try to get a short rest at Winnepesaukee in early September.

Fall River, North.—The church is reshingled; electric lights have been provided; a new heating plant is to be added; and the parsonage has been made more attractive by paint and carpets. To mention the name of the pastor, Rev. Jacob Betts, is a guarantee that bills for improvements are promptly provided for. Two



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young people have recently begun the Christian life, and the prospects are good for a deepening work of grace both here and at the other church of this charge, South Somerset.

Bourne.—Recently 3 were received into the church, and 1 adult and 1 infant baptized. Governor Douglas is to attend service a Sunday this month at the Monument Beach chapel on this charge.

Sagamore.—Congregations are steadily and regularly growing. The Cradle Roll has a new name. The little boy is to remain at the parsonage and to bear the pastor's name, Wadsworth.

Wareham.—This church has suffered the loss of a pillar in the kingdom, a rare spirit, in the decease of Wm. Keyes. Rev. D. C. Thatcher is earnestly working for a spiritual awakening, with encouraging response from the people.

Personal.—Rev. J. S. Thomas is in New England visiting friends and the Yarmouth and Weirs Camp-meetings.

Chas. W. Walter, son of Rev. C. H. Walter, has been promoted to be supervisor of the Riverside District of the public schools of East Providence, R. I.

Wellfleet.—Rev. C. W. Ruoff executes some very attractive programs of Sunday services with pen and mineograph. Suggestive and attractive sermon topics are announced for July and August, the morning subjects being: "Sources of Natural Strength," "At the Beautiful Gate," "The Path of Life," "Living Epistles," "Salvation," "Paul's Definition of Life," "The Pillars of the Temple," "Limitations and their Removal," "Road Building." The evening topics are from the book of Esther.

South Carver.—A commodious house, not far from the church, has been purchased for a parsonage.

North Truro.—This society has a unique place in Methodism, there being two distinct societies there under a parish organization. The North Congregational Church was one of the oldest on the Cape, but for years it has united for worship with the Methodist Church. For the past seven years the pulpit has been supplied by students. At the last quarterly conference it was recommended that the new Methodist Hymnal be used. This action was endorsed by the congregation, and Captain Atkins Hughes, a staunch friend of the church, kindly offered to pay for half of the number of copies required. The Ladies' Society are preparing to heat the entire church with steam heat, and have the money already in the treasury. Rev. J. C. Burke, of Boston University School of Theology, is the present pastor.

District Stewards.—The annual meeting was held during camp-meeting at Yarmouth Camp-ground. Two items of special public interest originated with the laymen, entirely unexpected by Presiding Elder Ward, and were unanimously passed. It was recommended, except where there is special need, that only the first and fourth quarterly conferences be held by the presiding elder, and that he devote the time thus saved to district evangelistic effort. Thus, in the course of three or four years, he would be able to give a week, more or less, of assistance to every church on the district. The presiding elder approves, and, if churches not represent-

ed do not object, will adopt the plan at once. The salary of the presiding elder was advanced from 4½ per cent. to 4¾ per cent. of the apportionment for the support of the pastor.

Yarmouth Camp-meeting.—At this writing half of the services have been held. The Sunday-school picnic was well attended and enjoyable. The Ladies' Band of Bourne gave two concerts. Miss Lillian Lage rendered a pleasing program, all alone, of instrumental and vocal music and recitations. The G. A. R. day compared favorably with this exercise of former years. On Missionary Sunday Mrs. C. M. Mel-den represented the W. H. M. S. in an excellent presentation of "The Education of the Negro," and Clara Cushman represented the W. F. M. S.

The attendance at the camp-meeting proper is good. Nearly every cottage and room is engaged. Preparations have been wise, prayerful, ample. The dining-hall service is excellent. So far the spiritual interest is manifest and deepening. Dean Buell is at his best. Rev. W. H. Daniels, D. D., is making friends for his Master and himself. Rev. J. S. Thomas is happy. Nearly every pastor on Cape Cod is present, besides several from the upper part of the district.

In the matter of camp-meeting the position of this district is unusual—having two camp-grounds within its borders. To part of the district Cottage City is more accessible and attractive. The natural territory for Yarmouth is the region between the Bridgewater and Provincetown. This field is sufficient. Just now the directors are hard at work on the finances. After buying the dining hall, this spring, for \$1,100, the present indebtedness is \$2,956. Repairs are needed. An attempt is being made to raise, within three years or less, \$3,500. One-third of the amount is pledged. In the territory served by this camp-meeting there is interest and money enough to assure success. The committee in charge is made up of men of successful experience in soliciting funds, and of never-give-up perseverance. No doubt success is in sight. The auditorium is an excellent one, and there is considerable other property. To many Christians it is a pleasure, a rest, and a feast to come here year after year. Even if the evangelistic results may not be as large as in former days, the benefits to these good people will justify the necessary effort on their part to stop the present interest item and save the property by immediate repairs.

District Preachers' Meeting.—Bourne has invited the Association for the fall session.

C. H. S.

NEW ENGLAND CONFERENCE

Lynn District

Rockport.—Several Methodist ministers are sojourning in town and are very helpful to the local pastor. Sunday, Aug. 6, Revs. John H. Mansfield, Alfred C. Skinner, and Wm. Arthur Hudson worshiped here. Mr. Hudson preached at the evening service, at the close of which one weary soul expressed an earnest desire to come to Jesus for rest. Sunday morning, Aug. 13, Rev. Alfred C. Skinner preached. Rev. J. H. Mansfield will preach on the 27th, and Rev. S. B. Murray, the 29th. The late Hon. Leander M. Haskins, a good Congregational brother, while providing in his will for the liberal gift of \$11,000 for his own church, also remembered five other churches in town, including the Methodist. He gave to each of these five \$300. Mr. Haskins also left \$10,000 to aid worthy indigent college students of the town, \$1,000 to the town library, and his five residential estate valued at \$40,000 to the town for hospital and park purposes. The Methodist pastor, Rev. L. P. Causey, and his people are constant workers in the Y. M. C. A. open-air meetings.

Chelsea, First Church.—On a recent Sunday evening, the pastor, Rev. Philip L. Fricke, Ph. D., conducted a unique and profitable evangelistic, "open-air" meeting on top of the well known Powder-Horn Hill. A company of at least three hundred persons was present, including Jews and Gentiles, Protestants and Catholics. The mayor of the city, Hon. E. E. Willard, who is a regular attendant upon the services of the church, showed his interest in the meeting by appointing a policeman to be present to prevent any disturbances. After a short, earnest, direct sermon, in response to the invitation by Dr. Fricke, about twelve persons raised their hands in token of their willingness to begin the Chris-

tian life. The church feels that the experiment was most successful, and during September two similar out door meetings on the hill will be held.

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CHURCH REGISTER

HERALD CALENDAR

Weirs Camp meeting,	Aug. 14-19
Claremont Junction Camp-meeting,	Aug. 14-27
Lyndonville Camp-meeting,	Aug. 17-23
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 18-23
East Livermore Camp meeting,	Aug. 18-23
National Holiness Camp meeting, Old Orchard,	Aug. 18-29
Martha's Vineyard Camp meeting,	Aug. 20-27
St. Albans Dist. Camp-meeting,	Aug. 21
Norwich Dist. Epworth League annual convention at Willimantic Camp-ground,	Aug. 21
Sterling Camp-meeting,	Aug. 21-23
North Am-on Camp-meeting,	Aug. 21-23
Willimantic Camp-meeting,	Aug. 21-23
Hedding Camp-meeting,	Aug. 21-26
Foxcroft Camp-meeting,	Aug. 21-26
Allen Camp meeting at Strong, Me.,	Aug. 22-23
Empire Grove Camp-meeting,	Aug. 24-Sept. 4
Laurel Park Grove-meeting,	Aug. 27-Sept. 4
Asbury Grove Camp meeting,	Aug. 28-Sept. 4
Groveton Camp-meeting,	Aug. 29-Sept. 4
East Machias Camp-meeting,	Aug. 29 Sept. 1
Wilmot Camp-meeting,	Sept. 4-5

Marriage

SAWYER—RIDLON—In Cornish, Me., July 25, by Rev. E. Gerry, Loring F. Sawyer, of Malden, Mass., and Florence M. Ridlon, of Hiram, Me.

Death

HOVEY—Alice M., wife of Augustus H. Hovey, of Morgan Park, Ill. went home to glory, July 31, in her 75th year, leaving her husband, eight children (who were all at the funeral), and eighteen grandchildren. Harvard Street, Cambridge, Malden and Leominster churches will remember her.

REUNION AT MONTWAIT.—On Wednesday, Sept. 6, there will be a basket picnic and social reunion at Montwait. The gathering, which will be quite informal, is designed to bring together Chautauquans and friends who have enjoyed past seasons on the grounds, and also to confer concerning the future.

TALKS FOR EPWORTH LEAGUES.—"Some of the Sights of Europe," the "Siege of Chattanooga," the "Stones of Boston," by Rev. E. W. Virgin, Chaplain Norfolk County House of Correction, Dedham.

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OBITUARIES

When scalding tears come coursing down the cheek,
And broken hearts are bursting forth with grief,
And heads are bowed in sorrow all their own,
Our lips are mute with pain we scarce can speak.

Slight tokens give we of the thoughts within,
But only think and wait upon our loss.
Withdraw we far from men indifferent,
Whose common sorrow is so common
That they cannot feel with us our present grief;
Who mean full well with us to share our loss,
But who, however well they mean, they mean
Not fully what to us our loss has been.
'Tis only when alone, yet not alone,—
'Tis only when apart from all, yet joined
In spirit with the one that left the clay.
We meditate and muse on bygone themes
Too sacred for the jostling crowd to know.
There come to mind the form, the eye, the love,
That time itself for us can ne'er efface.
The days of yore may not again return;
The voice of friends may hushed be in death;
But hearts that beat and souls that once have lived.

Are never lost to us whose faith can bring
Them nigh. Our sorrow deep within us stirs,
But deeper yet the cherished tokens hold
That life from death shall spring eternally.
In tender pity give us audience,
Thou Christ of Calvary! In Thy great grief
Thou once didst feel the pains we here have felt,
Thy cross for Thee did gain Thy crown. So let
It be with all who weep and trust in Thee.
Though anguish here our souls may oft distress,
In Thee shall ever be strong confidence
Reposed, and faith of days that are to be,
And unions that shall happy be with those
Who've gone before, from whom we ne'er shall part.

— Louis D. Palmer.

Hayes.— Joseph Henry Hayes, a respected and honored member of Clark Memorial Methodist Episcopal Church, Woodfords, Maine, passed peacefully away, June 16, 1905, after a protracted illness of some months. Though ill for some time, the end came with a suddenness that was quite a shock to his many friends. Mr. Hayes was born in North Yarmouth, Me., June 23, 1844, and was almost 61 years of age at the time of his death. He was the only son of Alfred W. and Mary Chase Hayes.

Mr. Hayes lived in Yarmouth until about thirty years of age, and then moved to Portland, and subsequently to Deering, where he resided until his death. He was married to Miss Emma West, of Garland, Me., in 1872, and of this union two children were born—Fred Wadsworth Hayes and Susie Eliwell Hayes—both of whom are still in the family circle.

Mr. Hayes experienced the saving grace of God at a comparatively late period of life, being led to the altar in his own home by his faithful and devoted wife. A few days before his translation to the better world he referred to this experience in the significant words: "Mine was a glorious conversion." He remembered the time when his stubborn will yielded, and the new experience, the distinctive life of the Christian, became a genuine experience of his own.

Mr. Hayes was a man of industrious habits, quiet, unobtrusive, expressing more by the consistency of his life than by any oral expression. He was a valued adviser in the material interests of the church, being a trustee and a member of the official board of Woodfords Church, and his presence will be greatly missed by his brethren in office.

His death, by a singular coincidence, occurred on the anniversary day of the death of another noble and valued member of Clark Memorial Church, the late Mrs. B. M. Eastman. These helpers in the kingdom have gone before to make the home above attractive to those who still patiently wait and serve in the interests of the kingdom. The family, though greatly af-

licted, bear their sorrow with Christian resignation and fortitude. They anticipate a glorious reunion.

The funeral service was conducted by the pastor of the church at the family residence, and the remains were laid to rest in Evergreen Cemetery, in sure and certain hope of a glorious resurrection. The family treasure the memory of an affectionate husband and a devoted father, who was spared to them as counselor and comforter for many years, and to whom they rendered the service of love and devotion until God called their loved one to the higher service.

GEO. F. MILLWARD.

Roberts.— Mrs. Cora J. Roberts was born in Livermore, Me., Jan. 7, 1858, and died in Canton, Me., July 17, 1905.

Her maiden name was Hewitt. She married Mr. W. L. Roberts in 1880, and unto them were born two children, with whom they were called to part in early life—Guy, a bright little fellow of seven years, and Winnie, a loving little girl of six. Mrs. Roberts embraced religion, and with her husband united with the Methodist Episcopal Church in Livermore, Me., during the pastorate of Rev. C. A. Brooks about seven years ago. She moved to Canton a few years later, but remained a faithful Christian and member of the church. She was also a member of the Grange and Rebekah Lodges of Canton.

Mrs. Roberts was a genial lady, a loving wife and mother, and the kindest of friends. Her life was one of service and sweetness; no element of discord or touch of bitterness was ever displayed. Her home, so pleasant and always open, was simply the effect of her love. When the call came, she placed her hand in the hand of Him who guides to the haven of rest.

She leaves a husband, W. L. Roberts, the well-known undertaker and furniture dealer of Canton; a sister, Mrs. Nellie Baney, of Hartford, Me.; and a father, Mr. Aca Hewitt of the same town; also four brothers—Clarence E., now of Missouri; Arthur A., of Livermore; Dana N., of Kansas; and Alfred A., of Boston, Mass.

The funeral was from her residence in Canton on Thursday forenoon, conducted by her pastor, the writer. The floral tributes were many and beautiful. Interment was at Wayne, Me., with her two children. To the sorrowing husband, the sister, father, brothers, nieces, and the large number of friends, a multitude of hearts extend sincere sympathy.

G. J. PALMER.

Carsley.— Elizabeth Carsley, daughter of Job and Sarah Allen, was born in Pownal, Me., March 26, 1830, and died at North Pownal, Me., June 6, 1905.

In her thirteenth year, when a school girl, she was led to Christ by her teacher, Miss Almada Dunn, whose interest in the welfare of her pupils took practical shape in the holding of religious meetings, during the evening, in the school house where she instructed them during the day. This devoted Christian worker became the wife of Rev. N. C. Clifford, and throughout her married life showed the same zeal in the Master's cause. The school-house revival in which the subject of this memoir became a disciple of Christ was the visible beginning of a religious awakening which visited nearly every part of the circuit, including at that time Durham, Pownal, Danville, North Yarmouth, and Freeport. Rev. James Thwing was then the preacher in charge, and by him the young convert was baptized and received into the Methodist Episcopal Church at North Yarmouth, in which she remained eight years. In April, 1850, she became the wife of Al L. Carsley, whose Christian life dates its beginning also from the great revival under the sainted Thwing. Her residence at North Pownal and her membership in the Methodist Episcopal Church at that place begin with her marriage and end with her death.

Mrs. Carsley was the mother of four children, all of whom are married. A daughter lives in Tacoma, Washington; a son and two daughters still reside in Maine. Faithful home instruction and wholesome parental example were powerful inducements in bringing them to Christ. They are all members of Christian churches. Besides their children, the descendants of Mr. and Mrs. Carsley consist of six grandchildren and one great-grandchild. In these four generations hers is the only death.

Mrs. Carsley's religious life was nourished by her knowledge of Bible truth, by conscious

communion with God through the Holy Spirit, and by her belief in the Divine source of Christianity. Steadily resting upon these verities, her Christian experience refused to be dominated by the varying nature of outward events. Loyal to the precepts of her Master, she was a patient, intelligent, cheerful, and considerate Christian. The itinerant has received a hearty welcome to the hospitality of the Carsley home. Our departed sister has for more than a half century ministered to the bodily comfort of many whose names are well known in the Maine Conference. She was a diligent housewife up to life's close.

Her last illness came upon her while she was busy with household duties. She was anticipating the appointed visit of her son from Farmington, and with motherly affection was making preparation for his entertainment. When he reached the home of his boyhood, his mother had already received the final summons. The sorrow which clouded his visit was relieved by the privilege of finding her able to converse intelligently, and of being with her through the few painless days of failing consciousness until she breathed her last.

Her stricken companion, at the age of eighty-two, sustained by Christian hope, follows, with slowly measured steps, to the heavenly home. Though greatly bereaved by her death, the church is rich in the remembrance of her noble example, and feels the healthful impulse of a name to be sacredly cherished through the coming years.

Slade.— Thomas Slade, an honored and beloved member of the First Methodist Episcopal Church in Northfield, Vt., was born, Nov. 22, 1814, in Northfield, Vt., and died in Leominster, Mass., May 3, 1905, aged 91 years and 5 months.

Converted in early life, he threw himself heart and soul into the service of Christ and the church, and maintained his interest until the end. Mr. Slade was one of the oldest members of his church, and for a long time was one of its stewards. He was faithful to every trust reposed in him, and he will be sadly missed from among its devoted worshippers. He was always found in his place in the public congregations, a devout worshiper, and an attentive and sympathetic listener to the Gospel message proclaimed by the minister. No preacher ever found in him a dull or careless auditor. His piety was of the cheerful type, the outgrowth of his faith in the Divine love and goodness. His disposition was sunny, his manner cordial, and his spirit contagious. He naturally drew about him a circle of friends who soon learned to love him for his manly qualities, his upright life in business, his kindness of heart (for no one went to him for aid who did not receive it), his devotion to his home and family, and his abiding interest in all that goes to make life sweeter and purer. This breadth of heart and brain made him a man worthy of the love so freely given him.

Oct. 19, 1842, he was united in marriage with Miss Elvina Adams, of Roxbury, Vt., who preceded him in her heavenly journey fifteen years. By this union there were five children born, of whom four are living: Mr. Ora Slade, Mrs. Starks, and Miss Elva Slade, all of Leominster, Mass., and Mrs. Joseph Baker, of Northfield, Vt.

The funeral was held in the church, to which

Observations extending over a year have revealed that every third child attending the public schools of Chicago is the victim of some form of nervous disorder. Chicago authorities attribute these nervous disorders to the strenuous city life, impure air, close confinement, lack of proper nutrition, and the relentless noises of the streets. What is true of Chicago must be true in a lesser degree of other cities. Nervous disorders mean a lack of that vital force, or life current, that gives action to the organs of the body. Robbed of this invigorating influence the organs work imperfectly, and the system eventually becomes a physical wreck. Weak children should be given Dr. Miles' Restorative Nerve to strengthen and build up the nerve system. It is a nerve food and medicine that soothes and feeds the nerves and makes them strong and vigorous.

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he had given so much of loving service, Rev. E. W. Sharp officiating. A beautiful life is gone, but not forgotten. S.

Burgess.—Josiah Sturgess Burgess, son of James and Lydia Burgess, was born in Sandwich, Mass., August 4, 1818, and quietly passed into heavenly rest, June 30, 1905, from the home of his daughter, Mrs. Albert W. Tobey, Clifton Park, N. J., where he had resided most of the time since the departure of his wife about four years ago.

Mr. Burgess was of good old Puritan stock, and could easily trace his ancestry to the voyagers on the "Mayflower." In 1856 he removed from Sandwich to Waquoit (Falmouth), Mass., and in both places was prominent for his Christian integrity and earnest Christian character. He was long a member of the Methodist Episcopal Churches of Sandwich and East Falmouth, at different times holding positions as trustee and class-leader.

In his home the itinerant preachers and their families were frequently entertained, and for more than forty years ZION'S HERALD was a most welcome visitor, keeping him in touch with the spirit and progress of Methodism. He was of an amiable and peaceful disposition, and always definite in his Christian experience.

His decline was like a glorious sunset, and he was joyful in the prospect of the "rest" and the "crown" after the "labor" and "warfare." His spirit has gone to join those of his own who had preceded him to the heavenly kingdom by many years.

The funeral service was in charge of Rev. J. S. Burton, pastor of Park Methodist Episcopal Church at Clifton Park, N. J. The sermon was based on Psa. 37: 37: "Mark the perfect man and behold the upright; for the end of that man is peace." It was most appropriate, and expressed the character of his long and useful life. The interment was in Fairview, N. J.

F. LEONARD ROUNDS.

Rich.—Mrs. Nancy Rich was born in Truro, Mass., Aug. 13, 1832, and died in Dorchester, April 23, 1905.

Her early years were spent in Truro, and in 1850 she married Capt. Atkins Rich. Five children were born to them, of whom three remain. Her husband and youngest son were lost at sea in September, 1870.

Mrs. Rich was converted when twelve years of age, and joined the Methodist Episcopal Church in South Truro, remaining a member of the same until her death. Thus for sixty years Mrs. Rich had been in fellowship with her Lord and His holy church. She had a deep and thorough work of grace wrought in her heart at conversion, and as the years passed she made all who knew her to feel that she "had been with Jesus and learned of Him how to live." She bore all the losses and ills of life with a patience and sweetness that only the Lord's own possess. In her last, long illness she breathed a holy benediction on all who came into her sick room. She knew the Good Shepherd was with her to lead her through "the valley of the shadow of death." It was beautifully true of her, as Wesley said of his early followers: "The Methodists die well." As long as health permitted, she attended the services of Parkman St. Methodist Episcopal Church, and always manifested a great interest in the deeper, spiritual work.

The funeral service was held at the home of her son in Dorchester, and was conducted by her pastor, Rev. J. P. Chadbourne.

J. P. CHADBOURNE.

Akerman.—John M. Akerman was born in Hampton Falls, N. H., Dec. 18, 1843, and died at home in Hampton, N. H., Sunday, July 9, 1905.

When a young man Mr. Akerman was employed as a clerk by G. A. Lane & Co. In 1877 he was appointed postmaster of Hampton, and held the office until 1885. During the last twenty-three years he was baggage master at the railroad station and agent for the Jackson Express. He was elected town clerk in 1877, and held the office to the time of his death. He married, June 25, 1878, Miss Nellie E. Elkins, who, with a son, Ernest W., survives him.

Mr. Akerman was a man who invariably won

admiration and love. He was genial, warm-hearted, charitable, tender, and sympathetic. To know him intimately was to realize that his friendship was born of a loving nature which involuntarily sought to help rather than be helped. He impressed one most by his gentleness and unobtrusive goodness. From early manhood he was a devoted follower of the Master, and so lived in the atmosphere of prayer that his friends took knowledge of him that he had been with Jesus.

Mr. Akerman's last sickness was of about two months' duration. What at first seemed to be a temporary illness proved to be cancer of the liver and pylorus. The end was calm and trustful.

Funeral services were held in the Methodist Episcopal Church, of which the deceased was a member. Stores and places of business were closed, and the church was filled to the doors. Rev. C. M. Tibbets, pastor of the church, had charge of the services, and was assisted by other pastors of the town. The eulogy, delivered by Rev. J. N. Bradford, of St. Mark's Church, Lawrence, was a high tribute of affection and esteem. The services at the grave were conducted by Rockingham Lodge of Odd Fellows of which Mr. Akerman was a member.

C. M. T.

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Editorial

Continued from page 968

ostly to see and hear him will be manifested in every part of his tour around the world. He has taught long and faithfully in Boston University, and deserves this respite unanimously voted to him. We hope that he will return with continued vigor to resume his responsibilities in the University."

— Rev. Dr. J. I. Bartholomew writes that Miss Bertha Sanford, of Washington, is compelled, on account of nervous exhaustion, to cancel her engagement with Willimantic Camp-meeting Association, "to the great regret of all who are interested in the camp meeting."

— We are pained to announce the death of George Bookout Oakley, of this city, which occurred, Aug. 10, after an operation for appendicitis. Mr. Oakley was a successful business man, and one of the most active and useful Christian young men in our midst. He was a member of First Church, Temple St., this city, where his loss will be most deeply felt. A wife survives him. A suitable memoir will appear in the next issue.

— Rev. W. A. Wood, of Laurel St., Worcester, is bereaved in the death of his father, Rev. Joseph R. Wood, who passed away, Aug. 12, in Spencer, where he was stopping temporarily during the heated term. He had made his home for the last six years with this son. Over seventy years he had been a member of the Methodist Episcopal Church, and for fifty-seven years a Methodist minister. His ministry, which was graciously blessed, was mainly in the middle West. The son took the body to Cleveland for burial.

— Mr. George E. Bragdon, of Pueblo, Col., for many years a wholesale merchant of that city and a prominent and highly-esteemed citizen, was killed on Saturday by a stroke of lightning. He was a brother of Dr. C. C. Bragdon, principal of Lasell Seminary, and of Merritt C. Bragdon, M. D., of Evanston, and was 54 years of age. He was a member of the Methodist Episcopal Church and generous and active in Christian work, philanthropy and charities. He leaves, beside the two brothers named, a wife and three daughters.

— The *Methodist Times* (London) of Aug. 3, just at hand, says: "The transference of Dr. Davison to the chair of systematic theology at Richmond College left the connexional editorship vacant. On Friday the Conference elected Rev. John Telford, B. A., to this office by a narrow majority. Mr. Telford is chiefly known from a literary point of view by his *Lives of John Wesley and Charles Wesley*, published in 1886. He has been a frequent contributor to Methodist periodical literature, and as Dr. Rigg's son-in-law he assisted Dr. Rigg in the editorial work of the *London Quarterly Review*."

— Rev. David Lyle Thoburn, of the North India Conference, the news of whose death reached the Mission Rooms in New York city by cablegram, Saturday, Aug. 5, was a nephew of Bishop J. M. Thoburn. Mr. Thoburn was graduated from Allegheny College in the class of 1885, and from Boston University School of Theology in 1893. In the latter year he sailed for India, arriving upon the field, Dec. 3. During the

more than eleven years in which he has served as a missionary for the Methodist Episcopal Church he has been connected with the Publishing House at Lucknow, and for various periods has taught in the Reid Christian College and served as pastor of the English-speaking church at Lucknow. At the time of his death Mr. Thoburn and his family had been in India but a few months, after a furlough spent in the United States.

— The many friends of Chaplain David H. Tribou, U. S. Navy, will be pained to learn of the great affliction which has come to him in the death of his wife, who passed away on Saturday, Aug. 12, from their summer home in Hampden, Maine. For five months Mrs. Tribou had borne patiently the burden of painful illness, with no complaint at suffering, and no anxiety for the outcome, but with perfect trust in the wisdom and love of the Heavenly Father, and perfect submission to His will. No sweeter spirit ever received the grace of God in its sanctifying power. Charming as a young woman, she became a loving and helpful wife, a painstaking and considerate mother, and an unassuming but faithful and successful worker in the church of God. Her life progressed naturally to its crowning in the life eternal. Those who had the happiness to know the inner life of the Tribou home will remember it always as approximating closely the Christian ideal. There Mrs. Tribou displayed the qualities which endeared her to all who delighted to call themselves her friends. It is sad that so beautiful a home should be broken up by death, but we know that one more saint has joined the triumphant host, and we believe that the grace of God will sustain the bereaved husband and daughter, Miss Frances, until, in the fulness of time, they also shall go to be forever with the Lord.

BRIEFLETS

Father Taylor had a way of sizing up a situation in a trenchant manner that left little room for reply. He once characterized the "Free Religionist" in this style -- "A big gull, full of wind, coarse feathers, bad meat." The noisiest things in this world are not always the meatiest nor the meekest for the purposes of life. The gulls of godlessness are of no advantage to humanity. It is the dove that carries divine messages to man.

Dr. W. H. Meredith, in forwarding the contribution which appears elsewhere, sends this earnest and pertinent word of information and exhortation: "I never knew the evangelistic spirit so prevalent in English Methodism. They adapt their services, especially in this city [Bristol] to all sorts and conditions of men. Some churches there use the Book of Common Prayer in the morning and have an ornate, worshipful service. Others grade down almost to Salvation Army methods. Open air meetings are held everywhere and at all times. Oh, let us New England Methodists get out and see what there is in the air!"

Dean W. F. Warren writes: "Examining the provenance of our students in the School of Theology a few years ago, I was grieved and alarmed to discover how few had come from our New England churches. I called public attention to the facts, and expressed a hope that the future would soon show a decided improvement. It is now very gratifying to be able to report that of our student body of last year no less than forty-four were of New England birth and training. Counting seventeen others whose only homes are now in this part of the country, New England had sixty-one

representatives in the School preparing for our pulpits. Let every New England Methodist thank God and take courage. Let us do even better the year to come. Our large graduating class were all spoken for some time before graduation last June. Our Bishops and presiding elders are constantly calling for more trained men than we can possibly supply. Compared with the plenteousness of the harvest the laborers are yet few; let everybody pray that the Lord of the harvest will send forth more laborers. Are not some of our Middletown graduates of last June missing a 'Divine Legation'?"

In one of the thriving villages of Maine there is an urgent demand for a Methodist minister, affording an unusual opportunity for a servant of Jesus Christ to do great good. The right kind of a young unmarried man, or a man and his wife, who will enter the community with the Pauline spirit of service and free from the commercial demand which too largely dominates the holy calling in these days, will receive an adequate support. The case as set forth to the editor strongly appeals to him, and he will gladly act as the medium for presenting to the proper parties any communications which the foregoing statement may awaken.

As a striking and very encouraging illustration of the continued ministry which a donation to our missionary institutes, Mr. R. S. Douglass, of Auburndale, permits us to read a letter from Mrs. Caroline Van Petten, of Yokohama, Japan. Mr. Douglass, in his yearly benefactions, sent ten dollars to his friend, Rev. Julius Soper, D. D. Dr. Soper put the money into the hands of Mrs. Van Petten to use for the relief of native women who had become Christians, but were destitute. Mrs. Van Petten loaned the money in equal amounts to two women, who were enabled thereby to become self-supporting and to return the amount borrowed. Thus this gift of ten dollars becomes a perpetual fund to help needy Christians to self-support.

With the destruction of the crown of a tree the production of fibre is affected, the formation of the yearly rings being in close connection with the development of the leaves. The fibre provides the leaves with water; the fewer the leaves the less the need for water, and the less fibre there is produced. With the loss of the leaves the production of fibre becomes so small that it is no longer distinguishable. A similar law seems to obtain in the spiritual life. Unless there is a call upon the spiritually creative energies of the soul, the powers of the soul become atrophied, and the soul itself falls and withers.

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